NEW OUTLOOK

FEBRUARY, 1957 - 30c.

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Digest

of ideas and ideals

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

FEBRUARY, 1957

A Platform-In-Summary

A NEW OUTLOOK FOR WORLD BROTHERHOOD

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as

they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine,** he defines as "pertaining or proceeding from God" or **Nature.** The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

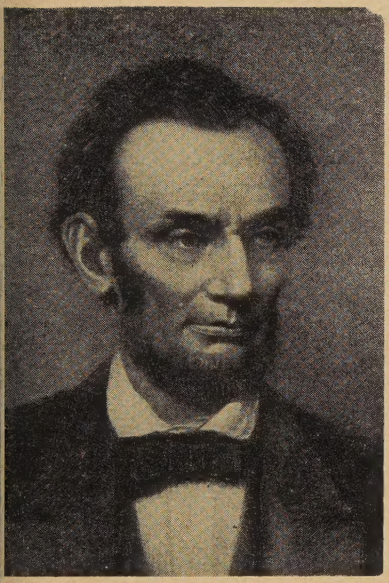
ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out a reconciliation and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

★

THERE IS BUT ONE Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion CAN ONLY BE ONE if we accept the real primitive meaning of the root of that word.

We are all brothers—by laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us—let us unite to form a practical nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY without distinction of race creed or color.



Homage To Abraham Lincoln

G. L. Mehta

Ambassador of India to the United States of America

I FEEL HONORED at being invited to pay homage to a truly great man on an occasion which is enshrined in the hearts of all men who love spiritual grandeur and human freedom. I am grateful to the Lincoln Fellowship of Pennsylvania for affording me this opportunity which I regard as a high privilege.

Ninety-three years ago, on this day, Abraham Lincoln called this ground in Gettysburg where we stand, a hallowed place when he made that historic and moving speech in memory of those who had fallen here to save the nation from disruption. To millions outside your country—in Europe, Asia and Africa—this place is known and the memory of its dedication deeply cherished. This ground is, indeed, twice blessed. Hallowed by the blood of those who fell here and also hallowed by the great soul who stood here when he spoke in deep compassion of the tragic victory achieved and defined in immortal words the meaning and significance of democ-

Address delivered on the occasion of the commemoration of the Gettysburg Address under the auspices of the Lincoln Fellowship of Pennsylvania at the National Cemetery, Gettysburg, Pa., November 19, 1956.

racy. The problem of freedom which Jefferson saw clearly in the first American Revolution, Lincoln saw superbly in the second.

Towering was the majestic figure of Abraham Lincoln, lonely and melancholy, who grew from the poverty and illiteracy of a countryside home to impress himself not merely on the mind of America but on the conscience of civilization as a supreme exponent of the democratic tradition of the nineteenth century. The story of America is of restless energy and ceaseless pioneering. It was in this tradition of seeking salvation on the migrant's road that Lincoln pressed on through Indiana from Kentucky to Illinois. He had an unbreakable conviction that man is the master of his own destiny and a faith in the future of his country which have made this land vital and dynamic. Lincoln evoked the very essence of the free spirit of America when he spoke here at Gettysburg.

And yet what a sad irony it was that one who was a man of peace was compelled to participate in a civil war, that a man who believed in love and harmony had to face discord and fratricidal strife. But Lincoln knew that the ultimate sacrifice has to be made when there is no other alternative, and he faced the cruel choice with grim determination but with no ill-will in his heart. Yet, Lincoln also knew that the ultima aim of even war is not victory b peace. "Revenge appealed to him vain." Lincoln's shrewdness and gacity were only surpassed by h magnanimity. He longed for a strove for a union of America whi was a union of hearts and minds a not merely of geographical bound ries and laws.

The words which Lincoln spoke this place have been "heard rou the world" all these years; they ha inspired peoples and generated re lutionary fervor. His definition democracy has shaped ideas of fr dom and government. Today, we recognize—or should recognize—th a free government means "gove ment by the people, for the peo and of the people." But wh Lincoln gave expression to t thought, the world was just beg ning to be dimly aware of the namic force of this conception.

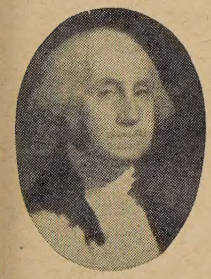
As we look at a world torn asund by suspicion, distrust and fear, a living in the shadow of terrible structive weapons, we need m than ever to remind ourselves Lincoln's message and learn to i bibe its spirit. But mere words a professions will not avail. As he served at this very spot, "the wo will little know nor long remem what we say here but it can ne fofrget what they did here." It is

iis reason that he asked that the ving should dedicate themselves to ie unfinished work for which men ad laid down their lives: the work of beration and emancipation not only f this country but of the world at irge; for, as he said on another oc-asion, "the world cannot be half ee and half slave."

You will, I am sure, understand if am reminded on this occasion of great moral leader of my land who, ke Lincoln, was not merely a pa-iot but a spiritual figure, who guid-d and led the struggle of our na-onal emancipation, and who, like incoln, fell to an assassin's bullet fter the fulfillment of his mission nd joined the rank of the world's great martyrs, Mahatma Gandhi.

There are, indeed, many similarities in the life of these two great men. Both Lincoln and Gandhi were brought up in strict religious discipline, both grew up in spiritual stature through dedication and service to their people, both held firmly and uncompromisingly to what they considered was the truth, both were peaceful men who did not shrink from sacrifice or suffering for a higher cause, both had abiding faith in God and led great masses of men through a long and hard struggle to success, and lastly, both were victims of fanaticism But both now belong to the universe and abide where the immortals are.

—o—



OF ALL THE dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these pillars of human happiness, these firmest props of the duties of men and citizens. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

ASSOCIATE WITH MEN of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

LENITY WILL operate with greater force in some instances than rigor. It is, therefore, my first wish to have all my conduct distinguished by it.

—George Washington, (Feb. 22, 1732-1799)

Editorial Echoes

OMENS OF A PEACEFUL WORLD

WHEN THE United Nations first started to function it was all too often thought of as a debating society, the implication being that debate is futile. How an American could hold this view is incomprehensible to me. Our more than 175 years of history show that out of such debates, whether they be bitter or friendly, reasoned or filled with nonsense, have come decisions by the people which in the long view of history have turned out to be right.

Now on the world scene, thanks to the forum of the United Nations—which is, in effect, a world town meeting—it is possible to mobilize world opinion to support what is true and denounce what is false. I am not being naive when I say the truth is mighty; it can overcome falsehood, and, furthermore, men have the ability to discern the difference between truth and falsehood when free discussion takes place. This has been proved again and again as a result of the debates in the General Assembly of the United Nations in the past few weeks.

I believe we are going to sur mount the present crisis. We can, i we act wisely, take full advantage o the fact that Egypt, Great Britain France and Israel have accepted th good offices of the United Nation and moved toward a just and human solution of the problems of the Mid dle East. In the situation in Hungar we can, despite the fact that th United Nations has been flouted, con tinue to take those actions in th General Assembly which will mak it clear once and for all that decen people everywhere condemn brutality We can, by standing on high princi ple, help create those condition which will bring about a new leader ship in Russia which will be willin to live and let live. Once this come to pass, the foundation will have bee laid for the first enduring peace wit honor and justice that this world ha ever known.

. . . I have come to the belief tha peace—as I shall define it —is close to being attainable than it has bee for the past ten years.

Peace is an abstract word. For the purpose of this discussion, I define peace as a state in which problems exist, but exist in an absence of tensions so explosive and unmanageable that World War III is a hovering and active threat.

We have not known this kind of peace since the end of World War II. The reason we have not known such a peace is that, by an accident of history, two great sources of disturbance, independent in origin, were artificially married in what appeared to be an assault on the law and order of international affairs. The first of these sources was the seething unrest of that half of the globe emerging from colonial control and tutelage, bitter and angry at the white men of the West, seeking by every means and with any ally to gain the equality and independence to which it is entitled.

The second source of disturbance was the calculated, persistent, relentless determination of the leaders of Communist Russia to force their system on other nations, whether those nations wanted it or not, by any means, fair or foul.

The marriage of these two forces in the world, a marriage skillfully and artfully pursued by the leaders of the Kremlin, has not once, but many times, brought the world uncomfortably close to World War III.

Today, it seems to me, this situation is changing and changing fundamentally. From where I sit, as a member of the United States delegation to the United Nations, I have a vantage point of a global nature. Eighty nations gather in the great buildings by the East River in closer and more intimate contact than in any other forum the world has ever known. In our lounge all the problems of the world are the daily stuff of business. I know that the Middle East is still explosive; that the present leaders of the Soviet Union are still desperately trying to subvert every community of freedom or democracy in the world; that tempers between the Atlantic world and the undeveloped world are strained; that people still bleed in Hungary.

But other developments, of the most hopeful character are equally apparent.

First, the rhythm of Russian imperial expansion in the satellite world of Eastern Europe has been broken; its grip and control are receding.

Second, within Russia itself, the present leadership is in deep trouble, and unrest bubbles.

Third, the United Nations has demonstrated the power of world opinion, and by mobilizing world opinion has, for the first time since the war, sep-

arated the former colonial and undeveloped peoples of the world from Soviet influence. In the long run, this third factor may prove the most im portant of all.

—*Paul G. Hoffman, (N. Y. Times*

GENUINE INTEREST SHOULD BE CULTIVATED

"ONE MUST have the ability to write clearly and simply, but, as well, possess an eager curiosity of what is going on in the world, have a genuine interest in people and also a wide variety of interests." This is the advice of Mrs. Isabel Dingman, associate professor of journalism at the University of Western Ontario, London, in discussing the requisites of a journalist.

Mrs. Dingman's advice is certainly worthy of comment. Her advice is not only applicable to the journalistic field, but also to other fields of communication. For isn't it true that when one is sincerely interested in something and has something to say, then he can usually express himself quite adequately. It is genuine interest, then, that is one of the keys to success in creative expression such as writing and speaking. And to cultivate this interest, it seems that one must always keep his ears, eyes and other senses alert. Remember that the effort expended in being interested in people and in one's surroundings will be effort well spent. Without this type of alert and inquiring attitude in society, people are apt to become complacent and lazy about the problems and challenges of the day. Th result is often fatal—individuals ma "close" their minds to everythin except themselves. But this selfish a titude has no place in a world whe gross inequalities exist, where tw thirds of the world population mai tains itself on a starvation diet, whe prejudice and misunderstanding e ist in regard to race, color, religio etc., where the outmoded game violence and war in settling dispute is still employed by many nations— these and many other local and worl problems require our constant su veillance, if we sincerely desire betterment in the life of humanity.

But you may say, "What can personally do in this struggle for th betterment of the world order? Well, the answer is simple. Althoug individually we may feel insignif cant, collectively our efforts can vi tually "move the world." By cultiva ing our interests in human affair we will first of all prepare ourselv to intelligently judge the issues of th day. Next, having judged these issue we will be in a position to influen other people. It is by this type vigilant attitude or interest that th

olicies of nations are built. Therefore, by cultivating this attitude we re actually making life more interesting - (because we see and hear more), but at the same time we are aking a positive step in effectively acing the problems of the day. Thus, f we have confidence in the human ersonality, in settling disputes peacefully and effectively, our first duty is to cultivate our interests. Next, we must apply the fruits of our interests to the problems of the day. By such an attitude, we will be taking a forward step in showing that we are ready and willing to contribute something worthwhile to the interests of society. —*The Inquirer*

EXPANDING SCHOLARSHIP

'HE SEVENTY-FIRST annual convention of the Modern Language Association, which drew some 4,000 members of the teaching and related rofessions to Washington, serves to emind us that there is a true fraernity of scholars in this country. anging wide in age and representng all the states, it is composed of ien and women who have found fulillment in the relatively sublime and erene climate of academic pursuits. n a world which tends to equate bstract thought with ivory towers ney are able to demonstrate achievenents that are tangible and not inrequently pertinent to the larger oncerns of our time.

Through their ever-spirited efforts s teachers of foreign languages and teratures, American students have rown immeasurably in their undertanding of other cultures, as the uccess of the Fulbright Exchange rogram continues to attest. And as xplorers of literature from the Mide Ages to the present they have ventured to open new doors for American scholarship.

In recent years a growing concern with the technical aspects of criticism has seemed to draw literature away ffrom the humanistic tradition which stressed the biographical approach and looked for social implication in works of fiction and poetry. But the search of modern scholars of imagination and sensitivity has challenged established concepts and has brought fresh impetus to literary appreciation.

A striking fact stands revealed—that the discoveries and studies of the past half-century in the fields of psychology, sociology and semantics, as well as the increasing utilization of documents as a major research device have provided new tools for objective analysis. If this makes the task of scholarship more complex and demanding, it also places the conscientious scholar on firmer ground that he has ever been before. —*N. Y. Times*

Right And Wrong

H. T. Edg

ONE HAS SOMETIMES heard ingenious sophists try to argue away the difference between good and evil, saying that these are conventional distractions, devoid of real validity; and on these occasions one cannot help suspecting that there lurks in the background of the sophist's mind a desire to palliate certain actual or contemplated shortcomings, and to place himself upon that pinnacle of vantage whereon these commonplace distinctions merge into an untrammeled and superior wisdom. It would be gratifying to take one of these plausible reasoners at his word, and to set before him on his breakfast table a bad egg, in order to see whether he would recognize and distinction between it and his customary and expected good egg; or whether, with the courage of his declarations, he would manfully and stoically ingurgitate the fragrant morsel, so repugnant to the common herd, a matter of such sublime indifference to his own spacious and refined taste.

Could we plumb with the searching eye of imagination to the ultimate profundities of existence, we might perchance attain some sublime realm where good and evil would merge undistinguished in an absolute reality, and sink to the mere attributes of an inferior world. But, when the question of conduct arises, it might be as well to adjust our views to the plane on which we are acting, and to confine our ignoring of the distinction between good and evil to those times when we happen to be functioning on planes of the highest and most sublime abstraction. In this way we may avoid getting things sadly mixed. Now it happens that the world wherein we are privileged to act and to speak is of an extremely mundane character, quite riddled with commonplace distinctions such as that between good and evil; and we cannot take a step in any direction without having to recognize and allow for them.

Not all the abstract geometry in the world will enable you to put your right-hand glove on your left hand without turning matters hopelessly inside out; which shows that, practically speaking, right is not left, a distinction that is not abolished by our inability to explain its nature

Also it makes a considerable difference, when we propose to ourselves as travelers a particular destination, whether we take an eastbound or a westbound car to arrive at it; and this in spite of the fact that either car would take us there, provided the track ran straight on for a distance of some twenty-five thousand miles. Doubtless extremes meet, but only when they are so very extreme as to constitute a negligibly rare case; and in the ordinary business of life extremes generally point in quite opposite directions. It is scarcely within limits of practical politics that our philosopher should be confronted with two eggs, respectively so good and so bad that all distinction between them should be obliterated in one common quintessential sublimity.

Another suspicion that intrudes upon our reflections as we contemplate such lucubrations is that the orator, in upsetting our own standard of good and evil, would nevertheless reserve a standard of his own; nor is it altogether unreasonable to infer that his very remarks imply a pretty good sense of what is right and fitting and what is not.

If good and evil do eventually merge into one, it is proper to inquire at what point they do so, and at what points they are still distinct and divergent. On the material plane it is clear that up is not down, and, without going into a discussion as elaborate as it is unnecessary, we can say at once the duality qualifies every plane to which we can reach in action or in contemplation, being indeed an essential component of thought itself. Hence, wherever our consciousness can reach, we find this distinction between right and wrong; not a *mere* interchangeable duality, like a mathematical line, but a pair of polar opposites, like the ends of a magnet.

The reality of good and evil, as regards all planes whereon we can act, has to be admitted. The question as to the source of this duality is interesting speculatively, and useful practically in so far as it helps us in our conduct. There are many ways of defining the nature of this distinction, but for any immediate purpose, such as that of this paper, it is necessary to choose and to observe limits. We choose that definition which applies equally well to good and evil as to health and disease—the definition which regards good and health as a state of unity or wholeness, and evil and disease as a state of diversity and breaking-up into conflicting parts.

As to health and disease, it has often been shown that health is a normal and original condition, wherein the organism acts as a unit and there is no conflict; whereas disease sets in

when a conflict arises between the several parts or functions of the organism. The extreme limit of this process is death, decay, dissolution, when the unifying principle has altogether surceased and the one life is resolved into a million microbes.

Taking this illustration of physical health and disease, and applying it to the question of conduct, there occurs to the mind the word "integrity;" a word whose primary meaning, both in Latin and English, is "wholeness," "soundness;" and whose secondary meaning of "honesty" shows the connection between the notions of uprightness and unity. Our instinct, as organized beings, is to preserve our integrity, to be a unit; and to prevent whatever impairs this wholeness—to prevent all tendencies to disintegration and internal strife.

Now the average individual is anything but a unit; he is usually the victim of many conflicting and changing forces, all emanating from some part of his own nature. This makes the struggle of existence. It was said of the evil principle in man that its name was "Legion: for we are many" (see New Testament); and this is a very apt description. The evil spirits tend to tear their victim in pieces. Hence for us good consists in unity and wholeness.

Regarding mankind as a whole, it is evident that the conflict of personal wills constitutes a source of ev and contradicts the principle c wholeness. And any individual huma being who has reached a point i his evolution where he begins to h conscious of something in him high er than his personal self, feels thi conflict between the interests of th personality and those of the whol This again makes the struggle of ex istence.

In the present age it is probab that the numerically larger part c mankind have not attained a poi in their evolution where this sense c strife between the higher and lowe nature is acute; but such is not th case with others. And all men, in th course of their evolution, must some time reach the point where the are preparing to leave one kind life and enter upon another. The are ready to graduate, as it were, i to a higher grade; they have sounde their nature, by thought and by e perience of life, to a deeper leve they have aroused within themselv a more urgent demand.

In truth, the longer we live, th more strongly do we develop the var ous sides of our nature, until we fin ourselves beset by a crowd of pro livities which are more or less i compatible with one another. In e treme cases this may take the for of a double life, like the Jekyll an Hyde of Stevenson; but it is often

experienced in a less dramatic, if equally poignant form. It is then that the man feels that, for him, evil consists in whatever can restore to him the sense of unity or enable him to act with *integrity*.

The following is from a magazine of some thirty-five years ago:

"The secret of sanity is devotion to the infinite and ideal. . . . Dissociation—disintegration of personality—makes for insanity. If we would be sane, then, we must take the opposite path, the path of self-integration, the path which leads to wholeness of spirit, to inward harmony. If inward harmony is to be achieved, the whole personality must assert its supremacy over each of the subordinate centers, and so prevent the hypertrophy of any of these, as well as the outgrowth of morbid sub-centers. . . . By the whole personality we mean, not the actual average man, the 'finished and finite clod,' but the 'light that lighteth every man,' the ideal or universal self. The ideal self asserts its supremacy by becoming the goal of an eternal process of growth, the end of an endless quest. So long as the man lives in the infinite, the subordinate centers of his being will fulfill their several functions in obedience to the will of the self-evolving, self-revealing whole, and therefore in perfect harmony with one another. This is sanity, in the fullest sense of the word, the sanity of organic wholeness, of immortal youth." —*Edmond Holmes.*

We could not ask for a better definition of sanity, or, in accordance with the subject of the present article, for a better description of that which for man, constitutes good as opposed to evil. To bring all parts of the nature under control of the highest—of the central power; and that central power the real Man, the higher Self; such is the definition of sanity and good. It means self-control, self-knowledge, self-mastery. Yet, as the writer sufficiently indicates, it is not a mere enlargement of the sense of personal importance that is to be sought, so that the mere personal man may be subordinated to higher and nobler interests.

As to moral laws, it is true that the prevalence of hypocrisy and false standards may sometimes confuse and irritate us into a feeling of petulant rebellion against codes and maxims. But we should not permit ourselves to be shaken from our cool judgment by these feelings as to think for a moment that there is no moral law for humanity; or to imagine that Nature, because we may have failed to interpret her ways aright, knows no laws of right and wrong. We know well by experience that we cannot juggle with the laws of health; neither can we afford to trifle with or

ignore the laws of right conduct. For so surely as man is a living being, a denizen of a cosmos ruled by laws, so surely must he either adapt himself to the exigencies of his nature and to his surroundings or suffer severely in the fruitless attempt to run counter to them.

Right and good, therefore, for me consist in the knowledge of those laws that are inherent in my nature, and in the resolve to conform my conduct to their requirements.

The expression "unwritten law" is sometimes met with, but usually in connection with cases where people desire to give loose rein to some violent feeling which the laws of the state restrain. But what of the unwritten laws of right conduct? Such laws cannot be drafted into any political code; yet what political code would wish to abrogate them? The eye of governmental authority is not far-reaching, nor does even the keener vision of public opinion penetrate the seclusion which the secret sinner can erect around himself. But, once we assume the attitude of knowledge and responsibility, we proclaim ourselves to be ever in the sight of a Law that oversees our most private thoughts. And this for the reason that every thought is an *act*, a seed scattered openly to the wind, and destined to yield us some day a harvest in accordance with its quality.

We may not be able to define the ultimate laws of the universe, but we all know very well when we perform a mean and selfish act, and when we master the low impulse in obedience to a wiser and nobler motive. Therefore it rests with us whether we will continue to go on all fours like a beast that follows its scent, or stand erect and upright like a being endowed with the divine privilege of discernment. This is a thing that is independent of all creeds. It is the knowledge of our own higher nature and its immutable laws.

DO NOT BELIEVE in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumors, as such, nor in writings by sages, merely because sages wrote them . . . nor on the mere authority of your own teachers and masters. But we are to believe when the writing, doctrine or saying is corroborated by your own reason and consciousness. —Buddha

Democracy And Clericalism

Leonard Wenz

Teacher in the Public Schools, Denver, Colorado

PROBABLY IN ALL history there is no instance of a society in which ecclesiastical power was dominant which was not at once stagnant, corrupt and brutal. —Sir George A. Reid.

MATTHEW ARNOLD once described the age in which he lived as "wandering between two worlds—one dead, the other powerless to be born." We, too, in our age seem to be living between a dead and an unborn world: Never in the history of human affairs has there been such a spirit of revolt as prevails throughout mankind today. Essentially, it is a conflict between the morality of the Old World with its medieval traditions and fixed habits of mind and the New World under the influence of science and ethical religion which believes that the past is not unalterable and that human nature is constantly changing for the better.

The New World, which seems powerless to be born, does not yet realize the real meaning of democracy and its profound implications. Democracy is the only radical movement in the world today, because its basic purpose is to give all individuals the fullest freedom of thought and spirit. It is the only political ideal that recognizes the dignity of the individual and his capacity for growth and creativeness. These fundamental aspects, when fully observed in all human relations, will negate the philosophy of totalitarian communism and the forces of evil which today would destroy individual liberty here in America.

One of the most rampant of anti-democratic forces active in this country at this present time is authoritarian anti-intellectualism. It is a deliberate attack upon knowledge, reason, science and education and their potential in advancing human progress and extending human liberty. It is a premeditated attempt to prescribe moral standards and values to which others are expected to conform. This evil and sinister influence originates from two groups, designing politicians who utilize the fear of communism as a source of power and short-sighted, power-hungry clerics who are in revolt against what they term "materialism" and "secularism."

The primary interest of both groups is a desire for power. Fortunately, the attack on our liberties by political demagogues is on the decline because of public awakening, but the trend of clericalism is becoming more ominous. Clericalism has been defined as "the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for the purpose of social domination." Clericalists of all faiths, who would scuttle the ideals of freedom and liberty, are united in their determination to break down the wall of separation of church and state.

Our quarrel is not with religious orthodoxy *per se* provided it is not authoritarian. What needs to be checked is the will to power, the material and worldly ambitions, the propaganda that morality will collapse unless sustained by theological dogma which are the curse of clericalism.

It cannot be denied that there is a definite trend toward clericalism in our country today. It is evident in the repeated claims by many clergymen of both Catholic and Protestant faiths that morality can exist only on a dogmatic theological basis. This assumption hits not only at the separation of church and state but at the whole fabric of our democratic secular culture. We can understand the attacks by conservative members of the Catholic hierarchy on our secu lar society because there has, at leas been an element of consistency i these attacks throughout the years However, it is ironic that the conserv ative Protestant clergy, (neo-ortho dox Protestantism) who uphold th Catholic position that the Firs Amendment does not imply the abso lute separation of church and stat but merely forbids preferential trea ment of one church, have forgotte the great part Protestantism ha played in the whole concept of sepa ation of church and state from Jeffe son to the 20th century. They seem to be unaware, that American demo racy and American freedom and th American constitution stemmed d rectly from free thinking Protestan and forward looking Catholics, wh wished to keep America free fro clericalism. It is almost inconcei able in this day of enlightenment th they would insist on the return t medieval theocracy without realizin the political danger of their positio

The whole field of learning woul be hamstrung with theological limit tions, the public school system woul be rendered impotent with rivalri of sectarian groups. In the fight ov tax moneys, the cold war that no exists between our two major re gious factions would break out in open conflict. Our democratic cultu with its hard-won ideals of liber

nd equality would be made sham-
les by outworn ecclesiastical tradi-
ons, which made the Old World a
lood-stained battlefield for over 500
ears. The effects of this black spot
n the pages of history linger on to
iis day in Europe.

It is encouraging to know that
iany prominent Protestant and
atholic theologians are in sharp
isagreement with the doctrinaire as-
rtions and actions of the clerical-
ts. They have learned from history
iat by placing their own interests
bove human progress and the com-
ion good, they would only invite
isaster. They realize that to create
schism between secular morality
nd organized religion would be a
ienace to both, for it forbodes an unending and disastrous conflict over church and state. They are realistic in their thinking when they assert that religious groups can best attain their ends, if they are content to act as loyal allies rather than dictators of our secular society. To be sure, our democratic secular society is not above reproach. Neither are the religious groups. It is therefore to the best interests of both that they work together in peace and harmony toward mutual improvement. We will then attain the kind of society that was foreshadowed by the Constitution and the Bill of Rights—the idea of democracy itself as a moral ideal which joins all people of all religions, races and cultures in a national and international brotherhood of men.

WE LIVE IN SUCCESSION, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One.

—Ralph Waldo Emerson

Education And Social Change

S. Math

EDUCATION is one of the most over-worked words. Even very careful persons use it in many different senses, without always being aware of the differences in sense involved. This arises from the fact that education does stand for a wide range of processes and activities. But rarely is it possible to keep all these in view when we speak of education. The administration in the field of education tends to stress the formal aspects of the educational process. One teacher may stress the intellectual content of education and another the moral and social content and those aspects that affect the personality of the student. Yet another may think of education primarily as professional training and fitting a student to earn a livelihood.

The truth is of course that, in the widest sense, education must include all these and more. But it is often forgotten by many of us that some of these elements of education lie outside the range of the classroom in school and university, and factors on which the school and university have no control are constantly shaping the education of our youth. The school and college cannot succes fully direct or counter the powerf influences of the values and purpos that motivate the society and the n tion in which they exist. You cann teach morality to youth in a socie in which laxity in morals is commor you cannot hope effectively to tra students for co-operation in a socie that lives by cut-throat competitio in a nation that believes in war, yc cannot honestly preach peace to bo and girls.

EDUCATION AND THE SECULAR STATE

The problem is greatly aggravate when education becomes wholly even largely a business of the Stat and it is made worse when the Sta being committed to a "Secular" pos tion, studiously avoids any interfe ence in the moral and religious a pects of education. State educatic may be efficient and thorough wi regard to the purely academic ar narrowly professional aims of ed cation; but it is not likely to be ab successfully to tackle the problem assisting in the moral and spiritu growth of youth.

THE IDEAL OF EDUCATION

Yet all thinking people will agree hat ideally, education should go be- ond mere imparting of knowledge nd technical or professional train- ng, and that the truly educated man r woman should be capable of view- ng all things in the "aspect of eterni- y." Education should not only in- till in a person a respect for knowl- dge but it should also give him an pen mind, a reverence for truth, a espect for points of view other than is own, and a capacity for critical udgment. These qualities affect the otal personality of a man and con- ribute to the formation of what is ommonly called "character." These ualities also aid in the development f the kind of leadership necessary in ssessing and directing the process of ocial and cultural change that must onstantly go on in a dynamic socie- y and it is by developing such quali- es that education can in some meas- re, direct and counter the blind ressures of political and economic rocesses.

How are we to secure that our edu- ational system will at least partly ulfil these larger goals of education onsistently with the secularity and eligious neutrality of the State?

This is one of the most difficult roblems of modern democratic so- ieties. It is doubtful if there is a complete solution to this problem. The important thing however is to recognize the existence of the problem and be willing to make experiments for its solution.

One important step in this connection is that the academic freedom of teachers and students and of educational institutions generally is respected. In the modern world, it is increasingly becoming necessary for education at all stages—including university education—to be largely financed by the State. The needs of education have grown tremendously and private benefactions or the fees paid by the students are no longer capable of sustaining at a high level the educational institutions needed in a modern nation. Even where a so-called capitalist economy prevails, the taxation system makes it increasingly difficult for individuals to be in a position to provide large sums of money for education and such other purposes.

So the educational institutions have to look to the State for aid. There is also a growing sense of social and national responsibility in the educational institutions themselves which also leads to the growth of relationships between the public and the State on the one hand, and the educational institutions on the other which may restrict the freedom of these institutions.

These things may result in the gradual loss of academic freedom. There is a natural temptation for the State, when it takes financial responsibility for running an instruction, to want to control the institution, and sometimes control results unconsciously through the normal operation of financial processes. It is therefore necessary that whatever financial situation may be, we should secure that educational institutions are as fully autonomous as possible.

But autonomy is not an end in itself. It is a means to that much more important thing, namely academic freedom. Autonomy is organizational: freedom is part of the atmosphere and the way of life. The need for academic freedom is particularly important in the case of universities, for it is at the university stage that academic freedom is most capable of developing the qualities of mind and spirit needed for an open-minded investigation of social, cultural and moral values by which the nation lives, and providing the leadership needed for assisting in the process of social change. Not only should the educational institutions be free to shape their own lives and carry out their own experiments but there should be an atmosphere of freedom pervading them in which students and teachers can enjoy the liberty of asking questions and seeking answers to them.

Our universities should become places where conversation between free minds can flourish. The present situation in which university education means no more than a few lectures to large masses of inattentive students and the testing of the memory of these students in one fell swoop in a final examination should give place to a new kind of community life in which discussion and debate, and perhaps meditation, become central activities. This is largely a matter of internal adaptation in the universities but they can attempt experiments in this direction only if they are not needlessly interfered with.

Life is not at a standstill. New discoveries and inventions are making a constant impact upon our ways of living and our social and international relationships and consequently on our view of life. New ideas and influences in the realms of sociological and political thought are also influencing human relationships and social organizations everywhere. The process of social change is going on now at a highly accelerated pace. A great deal of adjustment has to be made by people to these changing conditions. Much of this adjustment just "happens": people are not con-

cious of the fact. But sometimes the need for adjustment causes hardship and even suffering. If it is possible to evaluate the pressures upon society, and to educate the people on the nature and meaning of the change and developments to which they have to adjust and accommodate themselves, the process of social change need not be haphazard, or unduly painful.

Now it is in this matter of understanding and appropriating the forces that compel social change that the schools and universities should make an important contribution. It is at the universities that one may expect the necessary adaptation of mental culture to be made intelligently. By making this adaptation and helping the culture of the people to achieve contemporaneity, universities will become truly leaders of society.

This kind of leadership involves two seemingly contradictory things. On the one hand the universities must not only be free, but also achieve a certain capacity for detachment from the rough-and-tumble of life. Only with such detachment can they observe the forces at work around them and attempt to evaluate them. Such detachment is a quality of the mind rather than any physical aloofness from the world. It does not mean living in any kind of ivory tower, though I think that brief spells in a nice ivory tower is a jolly good experience.

But on the other hand leadership implies a real and vital contact with those who are to be led. For this purpose the universities should have means of going outside their portals and meeting the community around them. I am not thinking so much of "social service"—though service may result from such meetings. I am thinking rather of varied kinds of extension activity by teachers and students by which some of the intellectual and spiritual concerns of the university are explained to the people and the hopes and fears of the people are understood by the university people. As the general level of education and mental development rises, such contact between university and the general public can be stimulating to both sides. To the students themselves this can be of great practical value in making preparations for taking their part in life later.

This kind of contact between the university and the larger community should provide opportunities for a constant criticism of the values by which society lives. Such criticism may always be tentative but can be a powerful factor in guiding change in relation both to the traditions and cultural heritage of the people and

to the new developments in the material and intellectual realms that are constantly taking place. I consider the growth of this critical faculty as amongst the central concerns of a university. This is of course not a substitute for religion nor can it be a panacea for all the ills of society. But it can be a powerful fac tor in the life of a nation in prevent ing the way of life of the people fron lapsing into dull, dead paths and the goods of the technological worl from swamping the culture and spiritual heritage of the people.

—*The March of Indi*

Truth At The Bottom Of The Well

R. Mache

THERE IS AN OLD legend that tells how Truth lives at the bottom of a well, and most people seem to agree that it is a very good place for such an unpopular person to hide in; and indeed if the well were securely covered with a good slab of solid stone very few would see any reason to object. For Truth is certainly a most unpopular person. You may say, Truth is not a person, but then what is a person? The word 'person' comes from a word that means a mask, an appearance, not a reality.

Now when one looks down into a well, what is it that one sees there? One's own face reflected in the sur face of the water at the bottom o the well; and what is that but an ap pearance of a 'person'? Yet that im age in the mirror of the well-water i a true picture of the face of the in quirer who is looking for truth a the bottom of the well.

From which we see that when w try to find the truth we learn jus what we ourselves look like, we ge from that mirror just what we tak with us unconsciously. But at firs glance one does not easily recogniz one's own image in the reflection. S when we try to study the truth o

any matter we do not easily believe that what we find out is a true reflection of what we have in our own minds or in our characters. We are shown our real appearance though we may not like the picture and may refuse to look at it in that way.

The fact is that most people know how disagreeable the truth is, and so they spend a great deal of time and trouble trying to find a pleasant substitute for the unpleasant picture seen in the mirror of truth.

The wise old saying, "Man, know thyself!" is just advice to look into the well of your own heart and face the picture of your own character as it appears when looked at from outside. It is more easy to look at the appearance of other people and to criticize their characters; but if we really understood what we are doing in that, we should know that we are really looking into just the same kind of a mirror as we find at the bottom of a well, and that we are really seeing in other people the image of our weaknesses reflected in their features; we see there what we bring with us; and if we have the wisdom to recognize the truth, then the study of other people's characters is valuable: but if we do not understand that the mirror of truth is everywhere and that we can only see the reflection of ourselves in the world about us, then we are losing our opportunities and learning nothing of value.

When we learn that other people are just like mirrors in which we can only see as much as we bring with us of good or bad, then we can feel a real sympathy with them, and soon lose any desire to criticize them harshly: for no one cares to be harsh to his own weaknesses, until he really means to conquer them, and then if he is wise he will not be harsh with himself either; he will simply try to get into the right state of mind, and leave the weaknesses to die out quickly, which they will, for they live on the attention we give them.

Let them die as the ugly look dies from a man's face when he smiles.

REVERENCE FOR HUMAN LIFE

A DEEP REVERENCE for human life is worth more than a thousand executions in the prevention of murder; and it is, in fact, the great security of human life. The law of capital punishment whilst pretending to support this reverence, does in fact tend to destroy it. —John Bright

Spirituality And Materialism

An Interview Granted to a Representative of the Daily Herald, London

Rabindranath Tagor

WHEN I AM ASKED which is the most perfect expression of Life—the Western, in which action appears to be the chief factor, or the Eastern in which meditation plays so great a part—I can only say that no great difference or distinction exists. In the root factors of human nature, Eastern or Western, the inner man is the same. The idea of dissimilarity is often fostered as an excuse for one race treating another with racial discrimination but in reality human nature is always the same.

If in the East we meditate upon profound matters and think more philosophically than is the custom in the West, with its life of speed and bustle, you have Science to balance this. Science claims martyrdom, as well as a life of retirement from the world for meditation on the Divine.

Science is Truth. It represents the search for Reality. Every scientist is a seeker after Truth. He forfeits material comforts, frequently enduring hardships and suffering, sometimes even sacrificing life itself. Explorers, for example, have endured terrible privation and hardship, in seeking unknown lands; Medical Science ha had a large toll of victims who hav been martyrs in the cause of knowl edge.

It is, therefore, obvious that as th scientific quest has entailed marty dom, these sacrifices would neve have been made if there had no been a very real spiritual inspiratio behind it all.

In the West man's spiritual crav ing is expressed in terms of Science They have the great cause of hu manity before them, the call to giv themselves for others. Surely, this i life's highest expression.

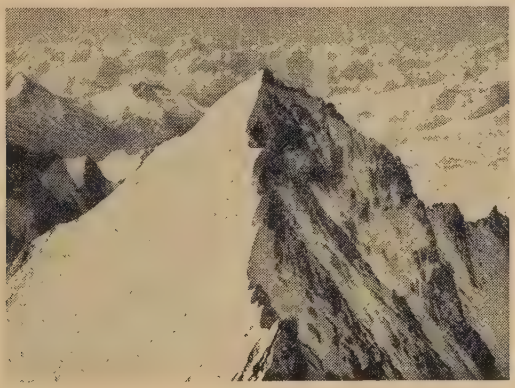
Those who sacrifice their desir and their lives—and the world is fu of them—are not materialists.

When I am asked if I do not thin that the Western world is full of ma terialism, I say—no. No great natio can achieve anything upon a founda tion of materialism.

Civilization has for its foundatio man's craving for knowledge, hu manity's desire to reach and unde stand the highest thing. The wonde ful works of Art that man has pr duced throughout the ages—beaut

ul pictures, the peerless sculptures of ıncient Greece, the poetic wealth of ny own land, enthralling music, ex-quisite poetry—all these have brought oy to mankind. But did the artists execute them only to please their ellow-men? No. Emphatically No! All great Art is an expression of as-ıiration to the Infinite.

Certainly the West has divided its ıctivities. It is passing through the nachine age. The desire for speed, or mass production, has almost over-vhelmed man. It is true that no ques-ion of the perfect life can enter here. The spirit of sacrifice cannot exist in the midst of machinery that strives to make of man himself but a living machine. But I have faith in human nature. In all men exists the desire to attain perfection, dimly as they understand their desire. We are passing through this age when the mechanical is in ascendancy. It is but a phase, a step farther in the evolution of man, in the great scheme of things, and there are other factors to counteract this human mechanization. For instance, man's natural inborn love of beauty, his desire for truth.



BEHOLD THE TRUTH before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a readiness to give and receive advice and instruction . . . a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. —H. P. Blavatsky

Aldous Huxley On Animal Magnetism

A Case Of Voluntary Ignorance

Shirley J. Mulle

ALDOUS HUXLEY lashes out in the October issue of *Esquire* at that part of human nature which resists truth if truth demands change or threatens vested interests. According to Huxley mankind learns slowly and reluctantly. Only those whose metaphysical beliefs happen to be compatible with new material are able to accept quickly and easily new facts and hypotheses. Those who have a philosophy into which the new material cannot be fitted, "those, in a word, whose intellectual presuppositions are outraged by the facts and hypotheses in question," reject something new. Men learn only what their passions and metaphysical prejudices allow them to learn.

This has been shown clearly in the history of that odd and still unexplained phenomena, hypnotism. At the present time it is in fairly good odor among medical men. In the recent war it was used extensively for treating psychosomatic symptoms produced by so-called "battle fatigue." Obstetricians are using it more and more to prepare expectan mothers for childbirth and growin numbers of dentists are using it prevent pain. Dr. Milton J. Marme distinguished anesthesiologist at Lo Angeles, believes that hypnotism "the best way to make a patient fea less before surgery, painless durin it and comfortable after it." Ac cording to him, it is superior t chemical anesthetics because it is no toxic and places no extra load o circulating, breathing, liver and kid ney systems.

But Huxley recalls the times o James Esdaile, a Scottish physicia and surgeon who practiced in Indi in the mid-nineteenth century. H performed more than three hundre operations on patients in a state c hypnotic anesthesia. Esdaile's pa tients felt no pain, and most remark able, they recovered from the opera tion. This was during an era whe nothing was known of bacterial in fection, and the death rate fro

surgery was from 29% to 50%. Chloroform was new and had abolished the pain of operations, "but not the virtual certainty of infection afterwards, nor the one-in-four chance of a lingering and unpleasant death."

In the midst of this Dr. Esdaile was performing major surgery without any deaths on the operating table and with mortality from post-operative infections at only 5%. This was due to the use of hypnosis. The patient would not be told that he had to undergo surgery. He was placed on a couch in a darkened room where relays of orderlies would put him to sleep by "magnetic passes." The patient felt nothing during surgery. Afterwards, he awoke without pain and without apprehension or tension. He was kept in a state of trance through much of the recuperative period, allowing natural sleep, nature's healing power, to do its work with the greatest effectiveness. "The agitated and anxious ego is put to sleep and can make no trouble; left to its own devices, the autonomic system or Vegetative Soul (as it used to be called) goes about its business with infallible skill," in the words of Huxley. The patients were spared the miseries which usually follow an operation, and because their resistance was raised they could fight off the deadly microorganisms associated with septic surgery.

Huxley gives a dramatic report of the results of this remarkable success: "Five deaths in every hundred operations—it was the biggest medical news since the days of Hippocrates! But when Esdaile published the facts, what happened? Were his colleagues delighted? Did they hasten in a body to follow his example? Not at all. Most of them were extremely angry when they heard of his achievement, and the bigwigs of the faculty did everything in their power to prevent Dr. Esdaile from continuing his beneficent work, and when this proved unsuccessful (for Esdaile was backed up by the Governor General of India), to suppress the, to them, embarrassing and distasteful facts." So opposed to mesmerism were medical men of the day that at the introduction of chloroform rather than giving thanks that the pain of operations was abolished, many gloated over it as a defeat for the hypnotists. The *Lancet*, official journal, smugly editorialized: "We suppose that we shall hear no more of mesmerism and its absurdities." Mesmerism continued, but the "absurdity" of the five per cent death rate was actually not heard of again until Lister discovered that aseptic surgery could lead to survival in spite of lowered resistance.

But mesmerism kept cropping up, and finally was legislated against in England for fifty years after the

time of Esdaile's success. The first Royal Commission on mesmerism in France (of which Benjamin Franklin was a member) had denied the existence of "magnetic fluid" which was supposed to account for mesmeric healings, but had not denied that hypnotism existed, with its psychological and physical phenomena. The second commission pronounced in favor of mesmeric treatment, the third against it. Hypnotism has had ups and downs in popularity and degree of acceptance by the medical world for a century or more.

A great psychologist, the late William McDougall, asks why "in spite of the frequent occurrence of states identical with or closely allied to hypnosis, some three centuries of enthusiastic investigation and of bitter controversy were required to establish the hypnotic state among the facts accepted by the world of European science?" The answer, according to Huxley, is that most of us believe only what our interests, our passions and metaphysical prejudices permit us to believe, those things which are of profit to us. He adds that the profit need not be only in terms of money, power or prestige. There are also vested interests in the field of pure ideas. In his words, "That a beautiful and genuinely antique theory should be ruined by some new, coarse, essentially vulgar fact of mere observation seems quit intolerable to a mind brought up i a proper reverence for words an consecrated notions. And it goe without saying that, if the threat t a beloved theory should at the sam time be a threat to personal reputa tion, this resentment will be raise to the pitch of outraged disapprova and a burning, righteous indigna tion." The Early Victorian doctor hated mesmerism because it was threat to their vested interests in ex isting therapeutic methods like bloo letting and pills, and it also threat ened their philosophy of man an the universe which could not easil accomodate this strange phenomena

In addition, mesmerism would re quire a radical change of method. A Esdaile says, "If mesmerism be true the doctors, old and young, will hav to go to school again; and this i what constitutes the bitterness of th mesmeric pill." The doctors wer bitter and vociferous. They calle mesmerism "a harlotry which the call science," and "quackery, obscen ity and imposture, and its advocate are at the best deluded idiots, at th worst swindling knaves."

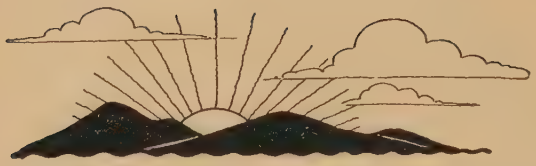
Huxley remarks that medicine ha a history of fads. It can adopt fash ions with enthusiasm and then dro them in favor of some more modis style of diagnosis or treatment. Bu when non-physiological factors be

ome involved, factors which the prevailing medical philosophy cannot explain, acceptance does not come so easily. Such is the case with hypnotism. Its acceptance finally came through attempts to explain it as the result of strictly physiological causes (which it probably is not) and through discoveries of subconscious mental activity. At last medicine has returned to its position once occupied by Esdaile . . . after four generations of ups and downs.

The use of hypnosis can be justified in cases of illness where anesthetic is required, and it well may be less harmful physically than chemical anesthetics. But Huxley neglects to mention that it is not a matter for parlor games or entertainment. It is no more to be played with as a toy than are chloroform and ether. It may legitimately be used as a serious research tool and therapy technique, but is not to be used lightly by the untrained and curious.

Hypnosis is a strange phenomenon where the subject seems to be out of control of his mind, emotions and body and under the domination of another. Even if the motives of the other are of the best, to heal and help the subject, this seems basically an abnormal and unhealthy situation. We have no way of performing research to tell if there is any subtle damage to the nervous system or otherwise resulting from it. In times past there were many who thought it weakened the subject's will and self-command to passively allow another person to direct him through hypnosis and to impose ideas and orders on the receptive, uncritical mind. We have no evidence that this is not the case. As for the operator's motive, there are many, many cases on record of hypnotists who influenced their subjects to commit crimes for them, and of subjects taken advantage of in other ways. At many times in many countries the practice of hypnosis has been illegal except for licensed practitioners. This seems a wise practice. It prevents uncouth practitioners from exploiting the public and eliminates casual, amateurish experimentation with a possibly harmful practice.

But this is not to deny, as Mr. Huxley points out so admirably, that it has advantages over conventional anesthetics. Nor does this try to justify the absurd denial of its existence because it is hard to explain and because it threatens vested interests. Huxley's attack at reactionary resistance to truth is well taken and of crucial importance.



Quotes Of The Day

Sarvapalli Radhakrishnan: Only when our primary patriotism will be to the whole human race, would we be able to have one world family and come psychologically and spiritually nearer.

Arnold Toynbee: Civilization is a movement and not a condition, a voyage, and not a harbor.

Albert Schweitzer: When in the spring, the withered grey of the pastures give place to green, this is due to the millions of young shoots which sprout up freshly from the old roots. In like manner, the revival of thought which is essential for our time, can only come through a transformation of the opinions and ideals of the many brought about by individual and universal reflection about the meaning of life and of the world.

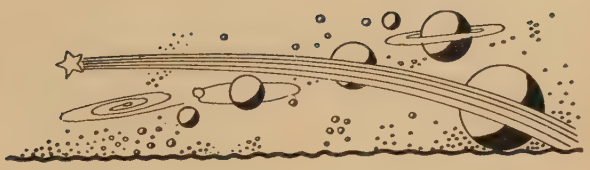
Thomas E. Dewey: We must use our industrial might with a full sense of responsibility. The young and vigorous America that will be reborn out of victory must play its part in building a peaceful world to come. . . .

Derk Bodde: The search for truth i or should be, the major concern the teacher, student, and scholarly scientific research worker. Suc search, however, becomes difficult impossible unless the individuals co cerned are protected in some measur against the pervasive pressures t ward conformity to be found in ever society.

Joy Elmer Morgan: Teaching is th most fruitful of patriotic services. I a nation dedicated to democracy i home, school, industry, and busines intelligent cooperation is increasin ly necessary. The teacher holds th most sacred trust within the gift society and can do much to impro mankind.

Harry Emerson Fosdick: Revelatio is an inward and immediate exper ence for which only a divine reali can account.

Bertrand Russell: Drunkenness temporary suicide: the happiness th it brings is merely negative, a m mentary cessation of unhappiness.



Quotes Of The Ages

W. H. Channing: Ideas are the mightiest influence on earth. One great thought breathed into a man may regenerate him.

John Ruskin: Friendship is the nearest thing we know to religion. God is love and to make religion akin to friendship is simply to give it the highest expression conceivable by man.

Carlyle: The goal of yesterday will be the starting-point of tomorrow.

Kahlil Gibran: What is it to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?

La Rochefoucauld: He who imagines he can do without the world, deceives himself much; but he who fancies the world cannot do without him, is still more mistaken.

Samuel Johnson: Our desires always increase with our possessions. The knowledge that something remains yet unenjoyed, impairs our enjoyment of the good before us.

Benjamin Disraeli: A man always studying one subject, will view the general affairs of the world through the colored prism of his own atmosphere.

Victor Hugo: The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple.

Giuseppi Mazzini: Slumber not in the tents of your fathers. The world is advancing. Advance with it.

Woodrow Wilson: I have always in my owu thought summed up individual liberty and business liberty, and every other kind of liberty, in the phrase that is common in the sporting world, "A free field and no favor."

Theodore Roosevelt: I wish to preach not the doctrine of ignoble ease, but the doctrine of the strenuous life.

Canon Farrar: There is only one real failure possible; and that is, not to be true to the best one knows.

THE UNIQUENESS OF MAN

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ALTHOUGH MAN'S widening horizons of understanding have made it increasingly clear that his own importance as measured in terms of cosmic space and time is vanishingly small, it is still true that on the planet Earth his attainments and influence have been matched by no other species. Among the many respects in which he is unique, he alone is able to investigate his evolutionary past and speculate intelligently about those aspects of it that he cannot directly explore.

The quest for his own origins has led man to the concept of organic evolution—a concept that is surely one of his greatest intellectual achievements. It is a concept that challenges him to push further and further backward in his search for understanding, to the very beginning of life on earth—and beyond that to the pre-life evolution that must have been before. Short of the origin of the universe, there is no point in the process beyond which his urge to explore no longer extends.

There is as yet no general agreement among cosmologists as to how, exactly, the universe is built, or ho it began. Some would believe that began some five to seven billion yea ago as a giant explosion of eno mously dense "primeval nucleus" (1 The present expanding universe then believed to be a continuation that explosion. Others prefer to b lieve that matter is being and alway has been created continuously an that the universe is in a steady sta of expansion, without beginning an without end (2).

Observational evidence is being a cumulated by astrophysicists th may before too long answer suc questions. Whatever the answers ma prove to be, there is increasing re son to believe that the elements ha evolved and are now evolving in o derly ways, beginning with hydroge The detailed mechanisms by whic they thus arise are becoming mo and more clearly understood as n clear physicists and astrophysicis continue their collaborative inves gations. (3).

At the time the crust of the ear became solid, presumably some 4 to billion years ago, conditions favor

ıe accumulation of molecules and ıese in turn went through an evolu-onary sequence as the environment hanged. In the early phases of the ıolecular stage of evolution only ımple molecules were formed. At ne period there were probably pres-nt in abundance such gases as hydro-en, ammonia, methane and water—ith perhaps little or no free oxygen 4). Later more complex molecules ere formed—like amino acids and erhaps simple peptides (5).

In the more advanced phases of ıis period it is believed that there ppeared a molecule with two entire-new properties: the ability syste-ıatically to direct the formation of opies of itself from an array of impler building blocks, and the roperty of acquiring new chemical onfigurations without loss of ability o reproduce. These properties, self-luplication and mutation, are char-cteristic of all living systems and hey may therefore be said to pro-ide an objective basis for defining he living state.

Evidence is accumulating that the ıucleic acids of present day organ-sms possess these two properties (6), ınd it is perhaps no longer useless to peculate that the first "living" mole-ule might have been a simple nucleic ıcid, perhaps protected by an as-ociated protein. From such a virus-ike system it is possible to conceive how present day organisms might have evolved. Although the details were surely complicated far beyond the ability of man in his present knowledge to comprehend, it is possible that no principle other than those known to modern biology need be invoked to explain the entire process.

Through mutation and aggregation of these first "living" molecules, which might be called primitive genes, multimolecular forms that depended for reproduction on preformed building blocks would be expected to arise with the ability to catalyze some of the reactions by which their building blocks were derived from simpler molecules. In a stepwise manner, with each step consisting of a mutation conferring a selective advantage, complete autonomy could be achieved (7). The single celled green algae represent such an evolutionary stage with perhaps each cell containing tens to hundreds of thousands of times as much replicating genetic material as had the original ancestral form. This phase of evolution may have lasted a billion years or more.

The evolutionary gap between unicellular forms and the most complex multicellular organisms may have

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been much more easily and rapidly bridged than was that between the unimolecular and unicellular systems. Presumably the early stages in the origin of multicellular plants and animals consisted of simple colonies of like cells. Division of labor among such cells—cellular differentiation, biologists call it—was a logical next step.

In the animal line of descent, differentiation of cells and subsequent evolution of tissue and organ systems made possible the nervous system. It is the extraordinary development of this system in man that sets him apart by such a wide gap from all his contemporary species. It underlies the remarkable development of his intellect—his ability to carry through complex reasoning processes and his highly developed systems of communication.

The ability to acquire and communicate knowledge has enabled man to supplement biological inheritance with cultural inheritance. No other species has ever developed this type of inheritance to any appreciable extent. The reactions of individuals and groups of the human species to various environmental situations are obviously a result of complex interactions of the two types of inheritance (8).

Although cultural inheritance may have had its first beginnings a half-million years or more ago, it ha expressed itself most spectacularly i the last half-dozen millenia. Ancien and modern civilizations with thei technologies, arts, music, literature sciences, and religions are its prod ucts.

Modern technology and scienc have evolved within a period of few thousand years. They in tur have made possible the industrializa tion that has in the past few centuries developed to such a high degree i a few nations of the world.

The recent evolution of cultures especially in technological and in dustrial directions, has created fo man an entirely new set of oppor tunities together with a closely inter related group of problems. As agri culture provided more food, popula tions grew. Further technology wa catalyzed. Tools evolved, first o stone and wood, then of bronze an copper, and finally of iron and stee Manpower was supplemented b domestic animals and by machine driven with the energy of burnin wood, coal and oil. At the same time the art and science of medicine wa responsible for spectacular increase in life expectancies. This helped popu lations to grow still more rapidly.

All this is an old and well know story. It is also well known that wit urbanization, industrialization, an improved health practices, birt

ıtes tend to fall off, but only after lag of several generations. This lag especially marked in those cul- ıres in which for one reason or an- ther education and accompanying ıdustrialization develop most slowly. his is because in general it is easier introduce drugs and doctors to ıch cultures than it is to raise mark- dly their levels of education and echnology. Thus, as the demographic ransition is made in one culture after nother, populations tend to increase harply and then become stable.

For a world with half its nations ıdustrialized and half not, and with s natural resources very unequally istributed, the present population f two and a half billion is far too ırge. More than half the people of ıe world are underfed, poorly oused, receive little modern medical are, are inadequately educated. It s small wonder that populations who ee so little hope in other directions an be so easily stirred to rebellion nd led to war by power-hungry dem- gogues, charlatans and other persua- ive men of little integrity.

Overcrowding of hungry people who see little hope for a brighter uture is by no means the only cause f war, but it is surely an important ne. And without the slightest doubt, ar is the most serious of civiliza- ion's immediate problems.

Human warfare is as old as man himself. As a part of man's culture, it has evolved from primitive forms of man-to-man combat through the many intermediate stages to its present highly perfected state. During this course wars have become progressively larger and more devastating.

With the development of nuclear weapons we see a significant discontinuity in this evolutionary sequence. Up to this point wars were largely self-regulating in one way or another, usually through the achievement of victory, hollow though it might have been, by one party. With wars of nuclear weapons it is entirely conceivable that there will no longer be victors. Participants and onlookers, too, may perish from blast, radiation and starvation.

That is why a war of nuclear weapons is said to be unthinkable—why there is "no alternative to peace." Logically it is so. But war never has been logical. In the present state of armament there can be no guarantee that an illogical lunatic or madman in a position of power will not pull the trigger that will set one off.

Aside from the fact that the present maintenance of peace through mutual threat of annihilation is intolerably dangerous, the pyramiding cost of supporting superior military

strength and defenses against potential enemies seriously competes with alternate activities that would decrease the probability of war. It is no new thought that if the intelligence, imagination, creativity, and drive that now go to maintain military might, not to mention the raw materials and energy devoted to the same purpose, were wisely used for peacetime purposes, the incentives to war could be largely abolished.

In spite of the fact that there is wide agreement with this thesis that war is more nearly than ever synonymous with madness and that decreasing its likelihood is the greatest need of our time, progress is made with discouraging slowness. The obvious solution through mutual disarmament fails because there is no mutual trust among nations.

While the task of preventing a major war in the immediate future is assigned to the statesmen of the world, with special responsibility in the hands of those of the more powerful nations, there are many ways in which science can and must contribute toward basic and long-term solutions.

It is difficult for men with empty stomachs to know right from wrong. If presently available scientific knowledge of agriculture were applied on a world-wide basis, hunger could become unnecessary. But the economic, political and social problems inheren in doing so are made enormously more difficult by the fact that they must be solved in terms of a world divided into many nations. Solutions are possible and every possible effor should be devoted to attempts now being made to arrive at them.

In the time required to increase food production sufficiently to feed two and a half billion people adequately, there will, unfortunately, be many more than that to feed. With the present excess of births over deaths, the world's population is annually increasing by 30 to 40 million Food production must therefore more than catch up with present needs This will require that efforts be stepped up by even larger factors More land must be brought under cultivation and yields must be increased. This means more fertilizer more water for irrigation—perhaps through recovery from sea water—and more plant and animal breeding The food of the oceans will have to be harvested in increasing amounts and the practicability of entirely new methods of agriculture, such as those of algal farms, will have to be explored.

All of this will require more technology and a great extension and evolution of industry. Consumption of raw materials and energy will rise markedly. The general level of educa

ion will have to be raised on a world-vide basis. Better use of manpower esources, especially at the intellec-ual level, will be increasingly neces-ary.

If the peoples of the world can omehow be induced to work to-gether, there is no apparent reason vhy all of this cannot be done (9).

While it is being done, what will e the trend of population growth? With the spread of education, tech-ology and education, will birth rates n fact fall off until populations reach pproximate equilibrium in size? It s a widespread belief that they will. The decreased birth rates that ac-ompany education are attributed to n increased desire to limit family ize plus greater knowledge of birth ontrol techniques. If so, education nd the discovery and development of mproved methods of birth control nay in time largely solve the quanti-ative problem of population growth.

However, the hope that prosperity nd education will continue auto-natically to lead to population stabili-ation through voluntary birth con-rol has been considerably dimmed y the marked post-war increases in irth rates in the United States and ther industrialized nations. Indeed his phenomenon raises the questions f whether Malthus was not funda-nentally right (10, 11, 12,) in spite of his many detractors of recent times.

Whether or not the present high birth rates in industrialized nations are temporary and will in the long run be smoothed out at a lower level, the whole question of the adequacy of voluntary family limitation in regulating the growth of populations will have to be faced sooner or later. This is because the problem of control may not be wholly a quantitative one. Because it will inevitably be uneven in its application, voluntary and individual family control is bound to lead to changes in population composition. Differences in net reproductive rates may depend on such factors as genetic background, cultural history and economic status. Whatever their cause, they may well produce population changes of the greatest significance to man's future. For example, it has many times been pointed out that under a system of voluntary birth control the less fit intellectually may be low in social responsibility and might therefore have a higher than average net reproductive rate. If differences in intelligence of this kind have an important genetic component, there is a theoretical possibility that progressive intellectual disintegration could become an important factor in shaping the nature of future populations.

Alternatives to population control through voluntary decisions on the

part of individuals—society-imposed family quota schemes, to mention one conceivable possibility—raise religious, moral and ethical questions of such magnitude that no responsible society has ever given them serious consideration except under the most unusual and special circumstances. It could well be that societies may eventually be forced to face this unpleasant problem more realistically than they so far have (11, 12).

At the same time that solutions are being sought to problems of population growth, food production, raw material supplies, energy resources, and the training of manpower, effective ways must be found to abolish the threat of war that has so long and so constantly plagued man. All responsible statesmen know this and they have pointed out repeatedly that the one formula most likely to succeed is the development of a union of nations in which authority and power are commensurate with responsibility (13). There appears to be no other way to protect individual nations against those unwise and irresponsible acts of other nations that are the precursors of violence. It is of course now a common hope of many nations and many individuals that the United Nations will evolve into just such a union. If it is to do so, the hope must spread widely and grow to the intensity of a demand.

There is no reason why under such a union individual nations cannot continue to approach their internal problems in a variety of ways and with the hope that ultimately the wide gaps that now exist among nations of differing political, social and economic ideologies will be closed through convergent social evolution.

Man's evolutionary future, biologically and culturally, is unlimited. But far more important, it lies within his own power to determine its direction. This is a challenge and an opportunity never before presented to any species on earth.

It has been clear for a long time that man is potentially capable of cultural self-direction—that he could, to a much greater extent than he now does, consciously select his cultural objectives. What is not so obvious is that it has now become possible to exercise a comparable degree of control over his purely biological evolution.

Through the understanding of heredity that man has gained within the past half century he has acquired the power to direct the evolutionary futures of the animals he domesticates and the plants he cultivates. At the same time and in the same way he has won the knowledge that makes it possible deliberately to determine the course of his own biological evolution. He is in a position to trans

end the limitations of the natural election that has for so long set his ourse (8).

But knowledge alone is not sufficient. To carry the human species n to a future of biological and cultural freedom, knowledge must be ccompanied by collective wisdom nd courage of an order not yet demnstrated by any society of men (11). And beyond knowledge, wisdom and ourage, faith, too, will be essential. Man must have faith in himself. He must have faith in the rightness and goodness of his goals. And many would add that he must continue to have spiritual faith.

Faith, belief and the urge to go on and on have themselves come out of man's past as a part of the evolutionary pattern that has fashioned him into the unique being he is. In this uniqueness he is capable of attaining heights far greater than his most magnificent cultural achievements of the past.

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THE GOOD I MEET with goodness, the bad I also meet with goodness, for virtue is good throughout. —Lao-Tse.

Character And Reputation

Ronald Melville

EVERY MAN is the maker of his own character, such as it is; but no man is entirely responsible for his reputation, however much he may desire to shape and color it to his own taste. Some tendencies and qualities he may inherit from his ancestors; he may appear to be the favorite of fortune or the victim of malignant fate; but still he is the maker of his character. Fortune and fate can but provide a man with opportunities for his experience: heredity may whisper a suggestion in his ear; but it is he himself who must decide what he will say or do in any given set of circumstances; and his decision makes or mars his character.

This is inevitable, and may be attributed to the inevitable law of "moral causation," or action and reaction on all planes, and from which comes the moral responsibility of the individual.

But a man's reputation is more like a portrait painted by another hand, which may entirely misrepresent the character of the original. And yet it is by this most unreliable evidence that the man's character will be interpreted in later ages. Even in his own life-time a man is generally known by reputation only: the influence of his character scarcely extends beyond the circle of his most intimate acquaintances. Thus history is often little better than anonymous fiction, even when it aspires to rise beyond the level of mere gossip, so far as the portrayal of character is concerned.

This too is inevitable, for the historian who tries to free himself from personal antipathies and sympathies, who strives to make his work unbiased and impersonal, will probably become unreadable by reason of his colorless dullness. An impersonal biography is almost a contradiction in terms.

History at its best is but a record of the sayings and doings of the most prominent personalities, or a study of the interaction of strong characters. And the historian, necessarily unable to speak from his own knowledge of the characters he has to deal with, is forced to fall back upon reputations as a substitute for character. These he manipulates according to his own conception of what they should be, and thus produces

a work of fiction in the strictest sense.

Historians in the making or marring of reputations may vary as widely as do artists in the making of painted portraits. The originals may have little enough to say in the matter. We sometimes speak of a man "making a reputation for himself," but it is a mere figure of speech. He may indeed paint a portrait of himself, but he cannot make his own reputation. That is always done for him by others even in his own lifetime. Even his wishes in the matter are disregarded. By word and deed he may provide material for history, but what the historian will do with his material is quite another matter.

Meanwhile the making of his character proceeds inevitably, and perhaps involuntarily, as a natural consequence of every thought he thinks, and every word he speaks, and every act he does, or fails to do. So long as life endures man is engaged in fashioning his character.

His reputation: that is ephemeral, and even so is not a part of the man himself. It is the property of those who made it and has just so much independent life as they endow it with. True, it may become a parasite, a vampire, perhaps, that fattens on the life-blood of its victim. But death leaves it outcast, to prolong what life it has by feasting on the tribute paid by friends or enemies of the defunct. Such are the ghosts that lie in wait for the historian to renew their lease of life by drinking the life-blood of his imagination.

And yet most people are more anxious about their reputation than about their character, valuing more highly the flattery of friends than their own self-respect. "The bubble reputation" that men seek so eagerly has all the gleam and glitter of the rarest jewels, but no more. There's nothing in it. Some have succeeded in converting it into a commercial asset, but even so it has no actual value except what it can borrow on its promise of a character that will redeeem its claims. The standard of true value is Character.

In every walk in life the value of a man is ultimately measured by his character. For a man's character decides how he will act in any circumstances: and he himself has built his character by long established habits perhaps painfully acquired, as well as by heroic deeds or acts of ignominy, or culpable indifference, or simple negligence.

A character does not spring up spontaneously; it must be formed and disciplined. For without self-control a man is characterless. A strong character may be said to be a product of the spiritual will; for until the spiritual will awakes, a man is swayed by every breath of passion, and

moves obedient to the impulse of the senses. Such a man is little better than a human animal, a human possibility.

Each human possibility is overshadowed by a spiritual Ego, which seeks to guide the lower man into the path of human evolution, which is the path of true illumination. When once the lower mind has recognized the guidance of the spiritual Self, the building of the character has begun. Then the great drama of the soul's pilgrimage unfolds itself, and every man and woman in the world is in the "cast." As to the audience, I have heard it said that all the stars and their inhabitants look down upon the age-long drama, and are vastly entertained with the performance. Time is of small account to such an audience, and the spectators do not find it tedious. But we, the actors, take the drama seriously, and think the future of the universe depends upon the way we play our parts. It may be so: who knows?

It is enough that each of us can make or mar the part we play; for each one is the maker of his character. In this thought we may take comfort and not be anxious about our reputation, which is in other hands than ours, and concerns us not at all.

HON. MEMBERS know that none could raise their head against decisions taken in a communist country. If the head is raised, it disappears.
—Pandit Nehru, Times of India, August 11, 1956

Outliving Our Problems

Ford Lewis

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IT IS COMMON to speak of the problem of evil as one of the unsolved mysteries perennially facing man. If we include in the term all pain and suffering, all disappointment and sorrow, all failure and futility, in short, all the unpleasantness we get from life, it becomes a problem whose existence even the most confirmed optimist has to recognize. And it is most perplexing of all to men who believe in God. How are we to understand the existence of evil in a world created by a God who is omnipotent and perfectly good? In proportion as God is held to be all loving, all wise and all powerful, the existence of evil becomes a deeper mystery. "If God exists, whence evil?" runs the ancient question. In trying to provide an answer, we find, in the phrase of Lao-tse, that "our thought is at the end of its tether" rather quickly. No wholly satisfactory answer has been found.

It is not our explanation of evil which interests me primarily at this time, attractive though that is as a field of study, but our reactions to it and the results of our encounters with it in our daily lives. By evil, we in the Hebrew-Christian tradition have usually referred to all the unpleasant contents of Pandora's Box which man has introduced into his life through wilful and open sin. This presupposes a two-sided world, a universal system which is contradictory at its very core. Good is matched by evil, light is opposed by darkness, every heaven has its hell, and the entire universe, like the veil of the temple, is rent in twain with a basic dichotomy.

In our tradition this dualistic theology probably stems from ancient Persia, where we can easily imagine the nomadic shepherds would find such concepts natural to their environment. They spent their lives coping with extremes. The weather was usually very wet or very dry, quite hot or uncomfortably cold. The land was either very lush or very barren. The people were either very rich or very poor. And the theology that developed and was passed on to us indirectly through the Babylonian captivity was as rigorous as the physical environment and as starkly con-

tradictory, for there was little "in-between" experience to soften and moderate it.

To say that the dualistic concept of good and evil is unsound does not, of course, banish tragedy and pathos from our lives. The fact of evil, in its broad meaning, is ever present in our awareness, or hovering in the background, and ignoring it or trying to re-define it out of existence doesn't change it. We may observe of evil in general, as Jesus did of poverty in particular, that it is something we have with us always.

The first requirement, then, in any serious effort to outlive our problems, is to understand just what they are, to isolate and describe them as honestly as possible, leaving none out, and to recognize that no matter how long we work at correcting them we will never finish the job. Outliving our problems has nothing to do with length of years. "Outlive" in this contact does not mean to outlast. It does not mean the eventual discovery, after long and faithful searching, of a secret formula whereby we can banish from lives once and for all "the sins that so easily beset us." "Outlive," in the sense in which I use it, correlates not with a quantity of years, but with a quality of life.

In dealing with our problems we often assume that if we can just hang on and wait them out, time will take care of them. I recall that as a growing boy, I naively assumed that when I became a man I would suddenly be in a position to "put away childish things," especially all childish uncertainties and insecurities. But I gradually came to see that this hope was based on a misconception. Often we are able to outwit or outgrow some particular failure, but always there are problems in the abstract waiting to rush in and fill the vacuum.

But even now I sometimes catch myself taking for granted that much older persons than I have somehow managed to "drive life into a corner" and make peace with it. Not long ago I called on a friend in her nineties and opened the conversation by asking her how she was. "I have my problems," she said, "but I still permit myself to think I might outlive them." It was this incident which gave me the idea for this article and the title. When I came away, I realized with greater clarity than ever that no one ever outlasts the evil in the world.

Methuselah may have come as close to it as anyone, in the legendary account given in the Old Testament. In connection with that, it is often said that the man who had the longest life has the shortest biography. He lived 969 years, and he died.

This is the only significant reference to the ancient patriarch. When we feel prone to outlive our problems, the problems of war and peace, of freedom and repression, by merely outlasting them, "Sitting them out," while we pile up year after year of wasted longevity we can contemplate with profit the life of Methuselah.

Nor are we any more successful when we try to outrun our obligations. Someone said to Socrates that a certain man had not been improved by his travels in any noticeable way at all. "I can believe it," the wise man answered, "he took himself along." Montaigne adds, in relating this incident, that "ambition, avarice, irresolution, fear, and the lusts do not leave us, though we have changed our country. . . . It is not enough to get away from the people. We must sequester and regain possession of ourselves."

The legendary figure of Jonah is the classical example in our religious literature of the futility of hiding from God and dodging what we know to be our duty. Like Jonah, we always become swallowed up in greater difficulties than the ones from which we are running. Even if we could escape the things that are troubling us at any given time by going on a trip or taking a vacation, even if we could "fly to the uttermost parts of the earth" and find that God was not there in the form of the still small voice of conscience, we would be far greater losers than we can imagine.

Our problems are the means, and the only means, by which we achieve our true status and become our true selves. Without them life would be no more than a vegetable existence. It would be heartbreaking to watch a baby learning to walk if we did not know that out of all his false starts and awkward stumblings comes the sure and steady ability to carry himself like a man, and that it comes in no other way.

This simple example should teach us that error in any form, whether it be sickness, or ignorance, or hatred, or whatever it may be, is transitory and impermanent. Pain is not the object toward which all prior existence is striving, but joy. Joy is an end in itself, and pain, which is the "feeling of our finiteness," when we come to comprehend its true dimension and purpose, is only a means which life uses to attain the ultimate end of joy. Writing on this subject, Rabindranath Tagore tells us that man

> . . . has felt in the depths of his life that what appears as imperfect is the manifestation of the perfect; just as a man who has an ear for music

realizes the perfection of a song, while in fact he is only listening to a succession of notes. Man has found out the great paradox, that what is limited is not imprisoned within its limits; it is ever moving, and therewith shedding its finitude every moment. In fact, imperfection is not a negation of perfectness; finitude is not contradictory to infinity: they are but completeness manifested in parts, infinity revealed within bounds.

To be finite, that is, to be human and subject to the usual human limitations, can be pretty perplexing sometimes, more especially because we are able in our mind's eye to catch glimpses of the infinite from time to time, and to imagine a better world, a world without all this frustration. But this condition need not discourage us as long as our finitude is capable of indefinite expansion, as ours seem to be. Alexander is said to have wept because his father left him no worlds to conquer. When our knowledge cannot be extended, when all possibilities for growth have been exhausted, then it may be time to find our human finitude an evil. When our world is conquered, we may weep. But let us be more certain than Alexander was that such is the case. Meanwhile, let us strive.

Navigators along the waters of our coasts rely heavily on the lighthouses placed at strategic intervals on the rocks and shoals when they get ready to make port. Each light has its own distinct phase of flashing and occulting, or remaining dark. One light will flash brightly for five seconds and remain dark for twelve. Another will flash on for three seconds and occult for eight. Each light is easily identified by its flashing-occulting phase. A light will give an experienced sailor a pretty good idea where he is, even though he may not have sighted land for weeks. And the significant thing is that the dark intervals mean just as much to him as the intervals of light.

All of us are in some way navigators in the dark, searching for some snug harbor of security. We are scanning the lighthouses of experience for some sign of where we are. And we cannot do without the occulting phases of life, dark though they may appear to us now, for they tell us as much about life as the bright phases do, and more.

To wish to be rid of our trials is to wish away the challenges which bring out those responses in us that give us greatness of character. The very problems of which we so often despair are the raw materials of self-realization, the gateways to achievement. Without them, life loses its stress, and without stress, without the dynamic tension between what is

and what should be, life would be a very dull experience indeed.

It takes tension in a violin string to produce music and tension in the bow to bring it out. Perhaps that which we call evil is there to provide the divine tension in our character necessary to produce in us lives of beauty and harmony and goodness.

A story preserved in the Hebrew tradition relates that Rabbi Johanan, reflecting one day on the evil that had befallen his people, cried out "Alas, alas! Satan has burned the temple and massacred the righteous and dispersed the righteous remnant of Israel throughout the world; and God still permits Satan to go about his evil work." So great was the Rabbi's concern with the evil state of affairs that he fasted from one Sabbath to the next. Seeing his great anxiety, God thereupon delivered up Satan to him a captive in chains. The Rabbi filled his mouth with lead and shut him up in a copper cauldron.

But all passion ceased in the hearts of men, all striving away from evil and toward the good, all moral effort was relaxed, and men became neither good nor bad, for lacking knowledge of one, they had no means of being conscious of the other. Then Rabbi Johanan opened the cauldron and said, "Let Satan be free to accomplish the work of God."

That which appears in the foreground of experience as evil and error can often be seen by a closer look as the unrefined circumstance moving out on the way to becoming good. Evil is simply that phenomenon which has not yet been made into good, pain that aspect of experience which has not yet been realized in pleasure, and sorrow, that facet of our total life which has not yet found itself in joy. Hatred is not the other side of the coin of love, it is love itself which is frustrated and dammed up, and has not found a way to flow freely. Selfishness is not the opposite of generosity, it is generosity itself turned inward, unaware of how to give itself freely. Death is not the dark side of the moon of our lives. It is life itself at its final stage of fulfillment, at once the culmination of and prologue to life.

Outliving these ancient problems does not call for the speed to outrun them in space nor the endurance to outlast them in time. It requires a quality of life, it calls for outliving our daily dying on the vine, outgiving our selfish hoarding of material bric a brac, and for outloving our hating.

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

Corporate Well-being

SCIENCE HAS SHOWN that it is from lowly beginnings that the human race reached its present stage in evolutionary progress. According to this analogy which ever exists between the atom and the organism, it therefore follows that each individual has arrived at his present stage of unfoldment in a similar way.

Experience and observation clearly shows that with the individual as with the race the movement towards higher levels of attainment is still going forward. This is most in evidence where a strenuous effort is made to overcome the natural difficulties incident to life on this planet, and particularly so when the desire for attainment is directed by methods which are in harmony with the principles whereby happiness and well-being are everywhere deter mined.

Experience also shows—and w have as a nation a wide experience i this direction in recent times—tha when an individual, class, or natio becomes animated with the desire fo personal or sectional good withou regard to the larger good of th whole, it sets up a reaction that in evitably leads to loss and sufferin to all concerned.

The desired end cannot be achieve unless our every activity is directe by that wider vision which ensure unity and harmony as a condition o collective well-being. Everywher thought and activity should, there fore, be directed by methods whic conduce to that end. It is well know that no cell in a living organism ca

advance its own well-being by methods which lower the vitality of the body; this law is equally operative in the constitution of the human family and everywhere else. Good intentions are excellent, but by themselves are not enough: there must also be right methods of attainment.

If this truth had been more widely put into practice, the nations would have been spared the enormous losses which followed the Great War; nor would we have suffered the effects of the industrial strife which followed. Looking back on those tragic experiences it is difficult to understand how otherwise intelligent people should have been allowed to grow up without fuller knowledge of the unchangeable principle that well-being is determined by well-doing.

If the nations most immediately concerned had studied the principles which make for individual and family happiness, and had realized that the family of nations is constitutionally like an ordinary family writ large, they would have known that a national advantage could not have been achieved by methods which destroy the well-being of others, and do nothing to create the end they had in view.

These experiences have also clearly demonstrated to all who have eyes to see that collective attainment cannot be achieved by compulsive methods; and it makes obvious the fact that other and better means of attainment must be sought and found before the right results can be achieved. Even if the above outstanding efforts had temporarily accomplished the end in view, it would still have been a failure, for no account was taken of the true object of life, or whether such activities would promote or hinder this aim. "What will it profit a man if he gain the whole world and lose his own soul?" said one of old, and that is what happens when effort after attainment is animated from the lower principles of our nature instead of from the higher. Methods which have a selfish aim and which take a little or no account of the larger good, lead ever to strife and discord, which destroy welfare—individual, social and national.

It is to be sincerely hoped that following generations will not grow up so utterly devoid of this knowledge, and that they will be so trained that they will not allow themselves to be led by leaders who ignore these fundamental principles of corporate well-being.

The baneful experiences mentioned are all the more deplorable since excellent progress has been made in other directions.

It is obvious that the first step towards outlawing war and industrial strife is to eliminate the evil spirit

which produces them. It is evident that in our industrial and collective life the self-seeking spirit must be abjured not only by employers but by employed, and the desire for the larger good of the community they serve must be placed before personal or sectional advantage. When it is known that the spirit of love and good-will is the only creative force capable of bringing into harmony the outer conflicting elements which everywhere exist in the constitution of the race, this elementary truth will be more fully realized.

In order to thoroughly understand these laws, it is necessary that we endeavor to discover the why and wherefore of the wide diversity of human conditions which is so conspicuous a feature in human life, for usually it is a rankling sense of injustice created by this diversity which lies at the root of much of the present social and international unrest. A clearer insight into the purpose of life, whence we have come, and whither we are going, is also necessary, for only as we obtain a fuller knowledge as to how things come about is it possible to find a solution to this problem and steer a straight course towards the haven where we would be.

It is also desirable that we should find some hypothesis which will not only bring the observed facts of life into harmony, but will at the same time show how the pilgrimage of life may be traversed more victoriously. How, for instance, from the viewpoint of present theories, do we explain why one person enters upon a given life in a good environment while another is born and bred in a slum; also why one individual should find himself admirably equipped with physical, emotional and mental capacities, whereas another person born in the same street is lacking in these qualities?

What explanation of these diversities can be given to the persons immediately concerned other than that the race, like the family, is still in process of growth, and that its individuals did not all begin the journey at the same time? Some are thus ahead of others in evolutionary growth. It is a theory which offers the only reasonable explanation why in every corporate group each individual is at a different stage in the progressive movement. The only satisfactory explanation can be found in the fact that the more advanced units have already passed through the earliest experiences and that the less advanced will in due time reach higher levels by the same process.

This hypothesis not only helps us to bring hope and encouragement to the less advanced, but what is of still more importance, it draws attention

to the true constitution of the human race, which, as we shall see, is not a democracy but a hierarchy, a view of life which has far-reaching implications.

The effort to discover the true purpose of life is very salutary as pointing the way whereby progress may be won, and as we apply the knowledge to our everyday work we come into tune with the general scheme of things, and hence make better progress than those who attempt to cross the sea of life without compass or rudder.

It is, of course, necessary to find some definite point at which to begin our inquiry as to the true method of attainment. It appears to us that we cannot do better than start by making a study of the constitution of the human organism and the methods whereby its health and happiness can be promoted. We can then advance to the constitution of the ordinary family and note the methods whereby family well-being is determined. The data thus obtained will enable us to understand how similar principles may be applied with success to the larger collective groups, and we shall understand more perfectly the laws which have to do with attainment, individual, social and national.

IT IS A TALE that is told, from which we may draw the knowledge and comprehension needed for the future. The disproportion between the quarrels of nations and the suffering which fighting out those quarrels involves; the poor and barren prizes which reward sublime endeavor on the battlefield; the fleeting triumphs of war; the long, slow rebuilding; the awful risks so hardily run; the doom missed by a hair's breadth, by the spin of a coin, by the accident of an accident—all this should make the prevention of another great war the main preoccupation of mankind.

—Winston Churchill, 1929.

VALUE TO PRISONERS OF PARTICIPATION IN PUBLIC SERVICE PROJECTS

Gordon Fuller

Director of Individual Treatment, State Prison of Southern Michigan, Jackson

A RECENT SURVEY conducted by the *Spectator*, weekly newspaper published by the inmates at the State Prison of Southern Michigan, reveals that 48,182 pints of blood were donated by inmates in United States prisons during the fiscal year ended June 30, 1955.

The significance of this remarkable contribution, from a penological view, lies not so much in the positive attitude expressed by inmate bodies in subscribing to a community service but rather in the psychological result evolving around participation in clinic activities and the process of being a blood donor.

President Ellsworth Bunker of the American National Red Cross, in expressing his organization's appreciation to the inmates of Illinois State Penitentiary, comments on the eagerness of inmates "to contribute something to their fellow men even though they are separated from society." He explains this paradox by citing the explanation given by one of these inmate blood donors:*

. . . we experience the same basic desires and wishes for our fellow men and society in general as (do others) outside prison walls. At the present time we cannot be volunteer Red Feather workers, members of citizens' associations, or civil defense workers. These are the kinds of activities which provide outlets for some of the basic human wants—response, new experiences, recognition and security—which are parts of every normal individual. Since we cannot participate in any of these activities for the betterment of mankind, we become doubly touched by any sort of program permitting us the opportunity to participate.

The inmate adequately expresses a phase of the prison blood donor programs — and participation in medical research projects and other public service programs as well— that is frequently overlooked by administrators. Psychologically, basic needs of the individual inmate are fulfilled, and sociologically, his identification with the free society group is reinforced. His potential for future community adjustment is enhanced through the discovery of society's acceptance and recognition when he exercises positive behavior. When the inmate discovers society's willingness to recognize his positive efforts, he is making progress toward rehabilitation.

* MENARD TIME, Illinois State Penitentiary, December 16, 1955.

PRISONER'S LOSS OF IDENTITY WITH FREE SOCIETY

One of the effects of incarceration is the inmate's awareness, real or imagined, of having been termed "bad" by society and its nearest representatives, the staffs of institutions. It is recognized that many inmates exhibit some concern over this labeling and in some cases, become obsessed with feelings of guilt and rejection, or both. In the donor program and other medical research and public service projects the inmate discovers a means of exhibiting to society that he is not "bad." It thus provides an opportunity to do a community service with often an unconscious motive based on his drive for acceptance and recognition.

One of the negative influences observed in maximum security prisons is the tendency for the inmate gradually to lose his identification with primary and other free society groups. In direct ratio, it is found that the longer the imprisonment, the poorer becomes the identification with the free society group and its culture. The substitution is identification with the penal community group and its culture.

These influences are difficult to control or counteract, especially in the maximum security area where they are most forceful. But one medium of counteraction lies in charitable and public service projects such as the blood donor program. The blood donor program, for example, is something that the inmate can actually see and appreciate. He finds acceptance and recognition tangibly in the person of the Red Cross staffs and civilian volunteers and, to the inmate, these people represent the free society group from which he feels he has been ostracized.

WINNING REACCEPTANCE FROM SOCIETY

This discovery instills an understanding that positive behavior—doing a community service—stimulates a response of acceptance from the group that has (in his mind) rejected him. The inmate thus realizes the stereotyped view of the prison yard—"They won't accept you back" —is false. He finds in a realistic manner that the most important requisite for acceptance in society is positive behavior. The inmate who will not accept this axiom when it is told him across the counselor's desk will accept it when he sees it at work.

It is in the light of these observations that the contention is made of enhanced potential of future readjustment as a direct result of blood donor clinic participation and similar public service projects. The recognition of society's reward for positive behavior leads to a reassessment of values and ideals. The influences of

penal culture suffer a setback when this discovery is made by the inmate.

All in all the donor clinics in the prison setting create a happy set of circumstances for everyone concerned. The therapy value assists the treatment program and the inmates who digest these positive effects become less of a disciplinary problem for the custodial staff of the institution. The community as a whole benefits through the blood donated and the enhanced potential of the released or paroled man's adjustment. The individual inmate benefits through his self-reeducation experience resulting from his participation. It is therapy arising from active participation in a service project.

ULTERIOR VERSUS ALTRUISTIC MOTIVES

A common stereotype exists among penal administrators that many inmates act in these service projects to a great degree because of ulterior motives. This is true of the inmate who wants to see the Red Cross nurses, partake of the canteen coffee and doughnuts, or see the special Red Cross movie provided for the donors, as it is of the businessman who is active in his lodge or his church because of business prospects within its membership. It is frequently found that the same stimuli for behavior are effective in the penal culture as in that of free society. Incarceration behind the walls does not, psychologically, make the inmate respond to different stimuli or seek satisfaction of different needs.

The businessman who donates liberally to the community chest may have public relations in the back of his mind. Although his motive may not be purely altruistic, his gesture is still a part of community service and he is rewarded accordingly. However, it is not a matter of rewarding the inmate who donates blood to the bloodmobile clinic. Most important in the way of re-education is his inculcation of socially acceptable ways to answer his basic needs regardless of what they may be or whatever the motivation may be.

SATISFYING NEEDS IN SOCIALLY ACCEPTABLE WAYS

If we accept the premise that the conditioning process is valid, we can be conditioned to satisfy his needs and desires in a socially acceptable manner. If, as some authorities suggest, it is a combination of motives that stimulates the inmates to give blood—some altruistic, some purely selfish—two constructive, therapeutic ends are still achieved and this public service program is still a contributing part of the treatment program in any prison ascribing to treatment. First, a community service is actually performed. Second, the inmate discovers that he can resolve

some of his basic needs by performing that public service. He becomes conditioned to answering his needs through a sociably acceptable way of behavior. For these axiomatic conclusions this project is encouraged at this institution, both to meet the needs of the individual inmate and to assist in a socially approved public service.

We have other projects here at the State Prison of Southern Michigan that parallel the donor clinic program and many of these are found in other state and federal institutions throughout the country. It is apparent that the same combination of motives exert their influence in the case of March of Dimes drives, toy repair projects at Christmas and a number of other charitable and service programs. Michigan is not an isolated case in these areas.

The contributions by the inmates of the United States Penitentiary at Leavenworth toward the support of war orphans—a 3-year-old Korean boy and a 12-year-old French lad—are well known. The assistance given by California prisoners in fighting forest fires and the Waupun, Wisconsin, inmates, who helped in flooded areas, are typical examples of efforts in the same acceptable direction. As I write this article, prisoners at various prisons are participating on a volunteer basis in medical research relating to cancer, rabbit fever, the common cold, diarrhea, hay fever, and malaria.

It is the contention of some that the good work accomplished and the combination of motives in force are of secondary importance. Of greater import is the discovery of the inmates that positive attitudes and socially acceptable behavior are recognized and rewarded. Whatever needs are met and whatever satisfactions are attained do not appear important in the face of the education process that is put into action as the inmate discovers that he can satisfy his needs in a manner that is socially acceptable as well as personally satisfying. He gradually achieves a sense of self-worth and feels that he is playing a significant role in an important and worthy cause.

It would be naive to suggest that the primary factor of motivation, in the inmate's case, is other than self. It would be equally naive to suggest that the primary concern of most of us is not the "self." But the difference between the inmate and the socially adjusted member of the free society group is that we have learned to satisfy our "self" needs in a socially acceptable manner. Too frequently, in the inmate's case, he has become conditioned to socially unacceptable ways of satisfying his needs. The result is a learned pattern of be-

havior which violates community customs and laws.

It is with these thoughts in mind that we continue to support these public service and charitable projects here at Jackson. We feel that the end result meets social approval and we are confident that, on the individual inmate level, social adjustment is furthered. —*Federal Probation*

HUMAN CRUSTACEANS

An oyster lives within his shell;
He never sees the light of day.
It must be sad to be that way,
Like convict in a lonesome shell.

Self centered folks are much like that.
They never come out in the "Light,"
But cling to "Darkness," and the "Night,"—
Like clam and oyster—mole and bat.

They do not know that joy depends
On thinking oft of "Thee," and "Thine,"
Instead of always "Me," and "Mine."
They wonder why they have no friends.

They stay within—all tightly "curled."
"Self-Pity" is their middle name,
Until they learn to "play the Game,"
And come forth from their lonesome "World."

—*Arthur Foster*

The Three Wisdoms

MOST OF US are inclined to think that limitations exist only on the physical plane, whereas limitations start with the mental. Noble thinking, which is the freedom from mental limitation, must precede noble feeling and noble action. Prejudice, whether it be individual, family, national, or religious, is a form of mental selfishness, and therefore a limitation which cannot produce happiness. The man who looks upon the world from a narrow point of view will naturally have a distorted vision.

Intelligent revolt, which, as I have already said, is the first step towards the attainment of happiness, must take place in the mental outlook on life and must be applied to religious, national, social, and individual problems.

The same thing applies to the emotions. All emotions which are selfish and personal are binding and limiting in their effects, and we must apply intelligent revolt to our own emotions in order to be free from their binding influence.

Finally the physical part of us, subservient to the mind and the emotions, will naturally find its freedom the moment that the mind and the emotions are free.

The three divisions of our being are like three windows, set at different angles, that must be brought into proper alignment in order that light may come through. Too often the physical body may be beautiful, but the emotions are uncontrolled, or the mind is so prejudiced and narrow that the window is unclean and the view distorted. Happiness cannot exist if one of these vehicles of expression is wrongly adjusted. A phonograph requires a musical record, a needle on its sounding box, and a motor to supply movement, in order to produce music, and if any one of the three is lacking, the result is disharmony. So the three beings within us are needed, and must be harmonized in order to produce the music of happiness. Noble thoughts acting through noble emotions are bound to produce noble actions. The three windows have been brought into line and the vision will be perfect.

—J. Krishnamurti

BAD WILL BE THE DAY for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, and with the deeds that he is doing. —Philip Brooks

Design For Democracy

A commentary on the forthcoming republication of the 1919 Report of the Committee on Adult Education of the British Ministry of Reconstruction.*

Paul L. Esser

IT MIGHT seem strange that United States citizens should be asked to read a report published almost 40 years ago on adult education in Great Britain in order to better understand adult education in the United States today. However, the Report of 1919 of the Committee on Adult Education of the British Ministry of Reconstruction now being republished in three nations under the title, *Design for Democracy*, will probably be as valuable for students of adult education 50 years from now as it was when first published and presented to the Government of Great Britain.

There are several reasons for this. Professor Cyril Houle of the University of Chicago points out one of them: "Men and societies vary infinitely, but the fundamental nature of man and of society are everywhere the same. The authors of *Design for Democracy* were concerned centrally with these fundamentals."

A second reason has been suggested by Malcolm Knowles, Administrative Coordinator of the AEA of USA: "It is the first and classical example of a national statement of policy toward adult education."

A third reason is its comprehensive quality which Professor R. D. Waller, a most distinguished English educator of adults, summarizes by saying: "It is work on a grand scale a history, survey, and philosophy of adult education."

Finally Dr. J. R. Kidd, Director of the Canadian Association for Adult Education, quoting from the Report itself, points to its creative contribution lifting the national concept from that of adult education as a "luxury for a few exceptional persons to one of a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

Here is a document then that, to some discriminating readers, is concerned with adult education and the fundamental nature of man and society: it is a model for future state

*A Design for Democracy. New York: Association Press.

nents of national policies of adult ducation in free societies: it is at nce a history survey and philosophy f adult education, and moves univer- al life-long learning into the public onsciousness as a permanent nation- l necessity. Such a document de- nands our respect as a possible clas- ic in the field.

Probably little can be added to /hat these distinguished scholars and bservers of adult education in Great Britain, Canada, and the United States have said. There is, however, ne other reason why it seems timely nd extremely important to me that he Fund for Adult Education and he sponsoring organizations of three ations has made this document vailable to us again. It is this: we eed to learn how to identify, state, nd enrich the *quality* as well as the uantity of adult education. Any seri- us reader of *Design for Democracy* vill discover the difference and will erhaps, make some steps in the di- ection of quality improvement.

Need For Quality Evaluation In Terms Of Total Community Program

One of the most disturbing and ersistent problems of adult educa- ion in the United States is how it night attain depth and character, as vell as breadth of scope. We are nainly preoccupied with growth in numbers of participants; varieties nd kinds of adult education and of institutions, organizations, and agencies offering programs. The literature of the field is either exhortative regarding improvement of quality, or treats quality improvement in one or the other of its separate or specialized parts. Seldom does the research attempt to analyze the *depth and character of the total community program of adult education.*

Now and then, at local, state, regional, and national levels we have attempted to draw into a cooperating council or association the sum of the variety of parts; but these efforts, with a few exceptions, have been chiefly concerned with getting more people to use one or another of the existing parts, or with creating new types of adult education that will reach more and more people.

The ultimate goal seems to be to provide the opportunity for all adults to be studying in some kind of class, study group, or project for a part of their leisure time. Brilliantly as some of the gems may sparkle, adult education in the United States is still a motley array of beads of various sizes, shapes, and colors, without

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even a flimsy thread of quality evaluation running through them.

This is not to belittle the contributions of the many public spirited citizens and scholars who have raised serious questions about the quality of our endeavors. Indeed the more encouraging aspects of recent literature of adult education in the United States reflects a growing concern with such questions as: How can brief, occasional contact with a planned adult education experience become the starting point for continuing lifelong study? What are the more enduring learnings to be gained from group experience, no matter what the original subject matter may be? How can we move from motivations to study that are inspired by the desire to keep alive or to make a living, toward that type of study which helps us to make a life?

So far, these questions and others of a penetrating nature have been divisive approaches to depth and character of adult education, at least in effect. Those serious students of adult education who have been concerned with such questions too often and too quickly have tended to become vigorous special advocates for *one answer* to the question. They have lost sight of the whole in the zeal and fervor of their mission. Thus, we have become identified with a missionary zeal for "technical or vocational adult education," or, "liberal adult education," or adult education for "personal development," or "group development," or "community development."

This preoccupation of adult education with the growth of our specializations in breadth and scope makes it difficult, if not impossible, for us to *state ourselves* to the public. To thoughtful and mature citizens responsible for policy making in government, business, and community life, mere bigness of the whole of adult education or of any of its parts does not help them answer such questions as: What difference does adult education make in our ability to guide our personal and community behavior by reason and understanding? We have not yet adequately stated ourselves as adult educators in terms of the quality of the whole of adult education and the relationship of its parts.

How Quality Evaluations Of Total Community Programs Are Made

Such a statement must come from a selected group of scholars and interested citizens, if it is to be objective. But it must also be tested in a series of discussions by people everywhere of their aspirations and values and the relation of these to continued learning.

The Report of the Adult Education Committee to the British Ministry of Reconstruction in 1919 is an admirable and distinguished precedent for such an undertaking in any free society where diversity of origin and type of adult education is welcomed, and where unity emerges from measuring the value of institutions in terms of their contribution to freedom.

Here a committee of distinguished scholars and statesmen set out thoughtfully to examine the *relationship of the many varieties of adult education in Great Britain to the struggle of men to become free.*

This was the clear and distinctive criterion rigidly applied in their study of the adult education policies, programs, and finance of universities, the local authorities, voluntary organizations, libraries and museums, village centers, technical schools, and adult schools and churches. Statistical treatment is used, of course, where it is helpful. But it is the qualitative analysis of British adult education that is the most enlightening part of the Report.

Over and over again two basic questions seem to be applied: What is the quality of content and method as it relates to (1) freeing the mind of the learner from being solely preoccupied with making a living, to an equal emphasis of making a life; and (2) stimulating and assisting the learner to acquire the habit of continuous, life-long study?

The basic theory of the interrelationship of all the parts in a composite process as related to these two criteria is well stated in the following passage from the committee's Report:

"Adult education, then, has developed not 'per saltum,' but as the natural concomitant of other educational and social developments. It is the native, and often struggling, growth of a fruitful soil, not a hothouse plant. Children leave school with faculties heightened by an improved system of elementary education. Though many are dulled by premature and excessive labor, many retain the germs of intellectual interests implanted in the schools, and in still more their interests expand when adolescence is over.

"Young men and women read and criticize and discuss. They seek for something to appease their curiosity, to resolve their doubts, or to feed their aspirations. They communicate their interest to others. They meet to satisfy it by exchanging opinions or to seek light on the problems which press upon their minds. They find that one problem leads to another, and that simple issues are unintelligible without some knowledge of their background.

"From discussing practical questions of industry they turn to pure science. Surprise or indignation at social conditions leads them to social history, or political science, or economics. The convulsion of a European war turns their minds to European history, or geography, or foreign languages. Some poet has laid his spell upon them, and they wish to read more widely in English literature. As they achieve all that can be achieved by desultory reading and discussion, many drop off. But some remain; and those who remain desire something more deliberate and systematic. The result is a reading circle, or a class, or a course of lectures. It is in fact the beginning of adult education.

"When the class further systematizes its work and voluntarily imposes upon itself certain conditions of study, when it decides that it has derived all the benefit it can from a course of lectures and determines to give some years to going more thoroughly into one subject, when it organizes itself so as to combine study with something of the social spirit of a college, when it puts itself in touch with the best sources of instruction in its locality and welcomes inspection to keep it at the level at which it has aimed, it turns the informal, though educative, discussion of a group of inquirers into a definite branch of educational effort.

"Not all educational experiments, of course, pass through all these stages, and it is a question of some nicety, which we discuss later, to determine at what point it is desirable for public bodies to offer them assistance, if they desire to receive it."

It is *this* concern with the points at which public bodies can offer assistance to educational experiments to increasingly convert "vague intellectual interests into a definite plan of study" which guides the examination of the Committee. Stemming from this basic concern the Committee arrives at some clear and cogent conclusions and recommendations that are applicable to adult education in any free society and as pertinent today as they were 40 years ago.

With this document once more easily available to us, we may perhaps have a guide line for bringing about a great statement of the fundamental principles and policies of adult education formulated by scholars, statesmen, and citizens at national, state, and local levels that clearly states the aspirations and ideals of a free and creative society. If *Design for Democracy* serves that purpose, it will indeed have again demonstrated its value as a classic in the field. —*Adult Leadership*

The Dramatic Story Of
A Great Discovery

Hugo Gabriel-Freeman

THREE HUNDRED years ago the drug quinine was brought to Europe —one of the most important remedies that became known in the history of medicine. For some time it was known under the name of "Jesuit powder"; for we owe this miraculous remedy, which is used in combating of intermittent fever, to the Jesuit padre Barnabe del Coba. Only much later, in the course of centuries, the drug became familiar by the name of quinine, from the quinine or Peruvian tree, from whose bark it is gained.

However, the Jesuit padre was not the real discoverer of the quinine. A chain of circumstances—in their dramatic power and moving romance they would be incomparable as a plot for a great tragedy—brought it to the knowledge of Europe.

For a long time the Jesuit priest had stayed in the center of the Inca-culture, Peru, which we even to-day admire in its ruins. At the time he was in Peru, however, no longer the sons of the Incas were the rulers of the land, but the Spanish viceroy held sway in Lima, the capital of Peru. Hatred in their hearts, the descendants of the Inca-rulers had to submit to the Spanish yoke witnessing from the few estates near Lima, where they had fled, how the culture of their people was destroyed by the invaders. It was obvious that the Incas, under such circumstances, felt little love for the Spaniards.

How great, how truly infinite this hatred of the Incas was, became clear when intermittent fever broke out in Lima. This fever was particularly dangerous to Europeans since they, quite in contrast to the Incas, never had gone through this experience and, therefore, were without resistance or immunity to this dreaded disease. Many Spaniards were killed, and the plague spread rapidly among them. Finally it reached the royal palace: The wife of the viceroy was stricken by it, and indeed so violently that the Spanish doctors abandoned hope after two days. There seemed to be only one chance left.

Mysterious rumors were whispered among the people that the prince Garcilasso, a descendant of the ancient Inca-rulers and known for his hatred of the Spaniards, possessed a remedy which had an unfailing effect on the disease. But it was also known that he did everything in his power to keep the blessings of this miraculous drug from the Spaniards. Many members of his own people he had however saved from certain death.

The viceroy who had heard about these rumors, in his despair decided to go personally to the home of his arch-enemy although the Spanish physicians advised against it. Arriving at Garcilasso's home, he painted to the latter a vivid picture of the suffering of his wife and stated that she was condemned to death unless Garcilasso would agree to administer this drug also to her. Imploringly he besought the Inca-prince to save her —in vain. Icy and silent, Garcilasso enjoyed the despair of his enemy. Then he remarked in cold mockery that the Spaniards who had revealed such skill in depriving the unfortunate Indians of their gold and treasures, would certainly also be able to overcome this illness. He wouldn't know of any such drug. The viceroy fell on his knees—in vain. Garcilasso remained adamant. Without hope, the viceroy returned to his palace.

He did not know that Zuma, Garcilasso's daughter, who loved the viceroy, had secretly listened to his conversation with the Inca-price. Her gentle heart was unable to withstand the fervent supplications of the viceroy. Round midnight a woman, deeply veiled, knocked at the palace door. She gave the Spanish physicians a powder for the dying wife of the viceroy. The drug was administered. After a short time the fever subsided and the wife of the viceroy was saved.

But Zuma had to pay with her life for her noble deed. For when she returned from the royal palace, a few natives ambushed her, stabbing her to death. Although the viceroy immediately ordered a thorough investigation, the murderers were never found. The rumor spread that it was Garcilasso himself who had ordered the murder of his daughter. Stronger than the love for his own daughter was his hatred for the Spaniards.

While the Inca-princess was buried with great ceremony, the Jesuit padre Barnabe del Cobo, a scientist in the suite of the viceroy, took the residue of the miraculous powder brought to the palace by Zuma and analyzed it. It so happened that during the time of the tragedy he had been engaged in a study of the growth of the Quinine tree. He immediately recognized the bitter taste of the

powder, and therefore was able to trace it as a powder taken from the bark of the Quinine tree. He prepared at once larger quantities of it and tested it on fever patients. Again and again its effect was unfailing!

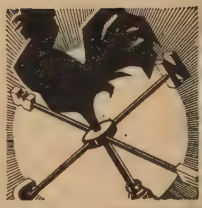
A few years later he returned to Spain taking the powder with him. In rapid succession doctors all over the world became familiar with it and employed it succesfully in innumerable cases.

During the 300 years of its application, many improvements in the process of quinine production have been achieved. To-day it is gained from huge plantation-trees and also synthetically. But whatever progress science may have added to its improvement: It is a moving fact that we owe one of the most miraculous remedies in the history of medicine to the greatness of a woman's heart, which overcame hatred with love.

ETERNAL GROWTH

CAST INTO THIS LIFE, as it were, into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and, so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the skeptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery and even death. Yea, a divine instinct that always grows in light and strength helps us to comprehend that nothing in the whole world wholly dies and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favorable to our eternal growth in good. —George Sand

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

CALIFORNIA LEGISLATORS URGE DROP OF DEATH PENALTY

An Assembly interim committee came out strongly last month for legislation to suspend the death penalty in California for a trial five-year period.

Bills were introduced calling for:

Either (1) outright abolition of capital punishment or (2) a five-year moratorium, and (3) provisions to impose the death sentence only on specific recommendation of a jury.

The Assembly judiciary subcommittee which studied the death penalty criticized both capital punishment and "its defective administration" as a blot on California's "fine social achievements." It said it is more often imposed on the poor and minority groups than upon those with funds for adequate counsel.

A. McMillan who introduced the bill said in a statement:

"From all evidence and statistics discovered by our committee, I'm personally convinced that capital punishment is no deterrent to crime. I don't believe a case can be made for the penalty on either moral or scientific grounds."

* * *

A NOVEL APPROACH IN THE TREATMENT OF CRIMINALS

Instead of detaining criminals in jail, which hinders their rehabilitation, it has been suggested that the lives of such menaces to society be managed by private agencies. Dr. Marcel Frym, director of criminological research, Hacker Foundation for Psychiatric Research, Beverly Hills, made this proposal at a recent meeting of the American Association for the Advancement of Science in New York. He explained that fears underlie every kind of delinquency and they can be reduced by an adequate type of work holding some promise for the future.

"Methods other than punishment through incarceration can have a tremendously deterring effect on the tempted offender and can much more efficiently mobilize inhibitions against the commission of a crime," Dr. Frym said.

"To clasify an offender, after clinical study and examination, as seriously disturbed and in need of treatment, and correctional psychotherapy, itself, may be much more painful to the law-breaker than the traditional type of punishment.

"This kind of procedure, which compels him to face his hidden, repressed fears and to look at his misdeeds self-critically, is a shocking experience and makes it impossible for him to blame society or others for his antisocial activities."

* * *

CATHOLIC PRESSURE ON STUDIES CHARGED

A Protestant educator charged that the Roman Catholic Church was attempting to "pressure" some Methodist colleges into dropping Bible studies as required courses.

The Rev. Myron F. Wicke, of Nashville, Tenn., director of the department of secondary and higher education, made his charge in a report to the annual meeting of the Methodist Church Board of Education at the Ambassador Hotel.

"Pressure from the Roman Catholic Church to eliminate courses in the Bible and the philosophy of religion as requirements in Methodist institutions represents, apparently, a steady but calculated probing for timorous spots among all Protestant schools and colleges," Dr Wicke asserted.

"The interference by Catholic officials is centered on Protestant colleges attended by Catholics," he said.

* * *

THE HEALING POWER OF MUSIC

Modern medicine is reviving an age-old healer, music, to bring new health to the sick. Surgery, psychiatry and just plain hospital boredom are benefiting from the new music therapy, according to a special report in the Journal of the American Medical Association.

At Billings Hospital here a special sixth floor studio pipes in music to the operating rooms and patients can listen to their favorite selections through ear-phones. The night before the operation the patient gets to choose his "music for surgery," whether it's classical, semi-classical or pops.

Music therapy helps children at the Denver (Colo.) Children's Hospital whose arms are affected with polio and other diseases. They learn to play a piano by using one finger, their elbows, their fists or their knuckles, the report said.

The new music therapy finds one of its greatest uses with the mentally ill. Music, "the ancient tranquilizer," brings response from many patients when nothing else will. Properly selected, it helps to relieve tensions and allay fears, and is widely used in

many Veterans Administration hospitals.

* * *

PROTESTANTS TAKE STAND ON SOCIAL ISSUES

The New York State Council of Churches issued a "Statement on Legislative Principles" embodying its views on alcoholic beverage and narcotics control, gambling, penal procedures, migrant labor and Sabbath laws.

It was emphasized by the Protestant organization that the "principles" were suggested as a guide for legislators in their action on laws affecting over-all social welfare.

On proposed legislation permitting bingo for the benefit of religious and charitable organizations the statement said that it would be "a general and serious breach" of the State Constitution, which "has prohibited all forms of gambling for over 125 years (except for pari-mutuel betting)."

It called for new laws to eliminate segregation wherever it exists and improved living conditions for migrant laborers.

It voiced opposition to capital punishment.

AN APOLOGY AND CORRECTION

In last month's issue of NEW OUTLOOK, page 80, the first line of the article by Prime Minister Nehru should read: "I am emboldened. . . ."

nstructors Of Old

T. Henry

LDER RACES, and ancient historians, have with singular unanimity presented their contemporary humanity as having been preceded by eings of a superior order who had een Instructors of posterity, and ho were called Gods, Demigods, nd Heroes.

If we ask why more recent historians have not pointed out the evience of such a past in the history of ankind, the answer is simple ough. The hypothesis is rejected by e historians from the first, before ey begin to investigate and reason all. Nay, the hypothesis cannot en be said to be rejected, for it is ever even entertained. The historian has begun the very plan of his ork by dividing his subject into ythical' and 'historical,' 'prehisry' and 'history,' 'fable' and 'hisrical fact.' His mind is from the itset rigidly made up as to what is ossible and what impossible in such atters; and he will relegate the trations or the records to the category fable, or to that of what he calls rious history, according to the cririon established in his mind.

It can also be easily shown how e historian may fail to discover the evidence even when it is there before him. He has certain facts to explain, certain existing conditions to account for. Rejecting—or rather, never entertaining—the explanation given by the traditions or ancient chroniclers, he seeks another explanation, conformable to his own ideas of the probable or the possible; and he resorts to conjectures, which he considers to be valid because they will account for the facts in a way acceptable to his judgment and to that of his colleagues and readers.

If it is stated that a certain people derived their culture from a divine or heroic Instructor, he may perhaps try to represent this statement as an allegorical way of describing some 'rational' fact: the name of the divine ancestor is really the name of some immigrant race, and this name has been superstitiously erected into an imaginary personality. Or he will ignore the tradition altogether and explain the facts in some other way, resorting to theories, whose only evidence is that they seem to explain the facts—in other words, they suit his purpose. Dr. William Smith says (1881):

Some writers represent Pythagoras as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since we know that the celebrated athlete Milo was a Pythagorean, and it would not have been possible for him to have dispensed with animal food.

How quaint this sounds now, after so few years, during which our notions as to diet have changed so considerably! The abstention from animal food is now widely considered as being, for people of unimpaired assimilative powers, favorable to athletic exertion. It would not be strange nowadays to find a historian reasoning that Milo must have been a Pythagorian, or that he must have been strong, or that Pythagoras must have forbidden meat. It may be pointed out that Smith, as above quoted, might alternately have argued that Milo was not a Pythagorean, and that the man who says so was misinformed or untruthful. Or he might have inferred that Milo, being a Pythagorean and therefore a vegetarian, could not have been so strong as represented, and that the stories about him are exaggerated.

This example serves as an illustration of our point; and doubtless many more such could be found. Suppose some historian of the future, unable to believe that Mozart performed in public and composed music at the age of five, should resort to the alteration of dates; would he be doing more than has actually been done b historians?

Thus it is easy to understand ho evidence can be disposed of by on who has started with the assumptio that a certain class of allegations ar inadmissible. He can relegate th allegations to his period of 'pr history' and to his category of myt and fable. He can resort to conje ture, based on his own logic, for a explanation. How can he be expecte to find things which he has pred termined not to find?

A physicist starting with the theor that the material universe is a sel contained system, whose mass an whose energy are constant, has n difficulty in making his equatio work out exactly, provided that h can introduce into them some 'c efficient,' such as the coefficient in the gravitational formula F $k.mm'/d^2$. He can work accurate with a value for the acceleration pr duced by gravity, $g=32.2$; and st leave a whole world of conjectu open as to what the force of gravit tion really is. For aught he can te this force might be the actual fing of God. Such illustrations are mea to show that the neatest and mo apparently complete systems are n necessarily, or even probably, excl sive of other factors which may h introduced into them without upse ting the balance.

In Grote's history of Greece we nd the author, in spite of his great ›ility in finding explanations, un›le to explain on ordinary lines the ›istence, the strength, and the dura›lity of the ancient Spartan disci›ine. That discipline, whether intro›uced by Lycurgus or not, included › a major feature the almost total ›olition of home-life, the young arried man seeing his wife only ›ring the night, and then only oc›isionally and by stealth. He dwelt barracks, ate all his meals at a ›mmon table, and devoted his time military drill and severe bodily aining. Most occupations were for›dden him. Yet, in some mysterious ay, this most unwelcome discipline as forced upon that people; and not ›ly started but planted so firmly ›at it lasted through centuries. Says rote:

Under such circumstances, the exusive aim which Lycurgus proposed himself is easily understood; but hat is truly surprising is the vioıce of his means and the success of ıe result. He realized his project of eating in the 8000 or 9000 Spartan tizens unrivalled habits of obedi›ce, hardihood, self-denial, and mili›ry aptitude—complete subjection ı the part of each individual to the cal public opinion, and preference of eath to the abandonment of the partan maxims—intense ambition on ıe part of everyone to distinguish mself within the prescribed sphere duties, with little ambition for ıything else.

In what manner so rigorous a sysem of individual training can have been first brought to bear upon any community mastering the course of the thoughts and actions from boyhood to old age—a work far more difficult than any political revolution—we are not permitted to discover. Nor does even the influence of an earnest and energetic Heraklied man—seconded by the still more powerful working of the Delphian god behind, upon the strong pious susceptibilities of the Spartan mind—sufficiently explain a phenomenon so remarkable in the history of mankind, unless we suppose them aided by some combination of co-operating circumstances which history has not transmitted to us, and preceded by disorders so exaggerated as to render the citizens glad to escape from them at any price.

In a footnote it is added that Plato treats the system of Lycurgus as emanating from the Delphian Apollo, and Lycurgus as his missionary.

It has been remarked by some students of history that the ancients must have had some good reason for their general belief in the existence of those successive Ages called the Golden Age, etc., and in the existence of superior orders of humanity in those Ages, called Gods, Demi-gods, and Heroes, the predecessors of the dwarfed Man of the latest Age, and the introducers of systems of society and government, and the inventors of arts.

'If one has to lend ear to traditions,' writes the very unbelieving Boulanger (Regne des Dieux, Introduction), . . . the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier

and beyond they place the marvelous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . .

. . . The ancients, from whom we hold these traditions, which we accept no longer because we do not understand them now, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us. . . . Plato in his fourth book of Laws, says that, long before the construction of the first cities, Saturn had established on earth a certain form of government under which man was very happy.

One feels that theories of evolution as applied to the history of the human intellect, the history of social institutions and manners, the history of arts or of religion, are as fragmentary and one-sided as is the theory of evolution in its biological aspect. These theories, starting wit a prepossession in favor of a co tinuous and invariable progressiv development, underestimate or ignor the many evidences of development i the opposite direction—the evidence of decline and even extinction.

Antiquity was all in favor of th declining process: it looked back t the past and regarded contemporar times as degenerate. We ourselves ca point to architecture that, so far fro being the rudimentary beginning a subsequent growth, still remai matchless in the design of innume able modern buildings. Nor can w by looking back trace any path evolution for this architecture. W enjoy the use of many fruit-tre which seem to have been develope at some remote time in the past b an art not yet recovered. These a but a few of many instances whic might be collected to show how muc reason there is for believing that ma has had sources of inspiration in pa ages which are denied to him now

TO ASSURE HAPPINESS

IF THOU WORKEST at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity . . . and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who will be able to prevent this. —Marcus Aurelius

God And Caesar

America's Problem Of State And Church Relations

Eugene Carson Blake

' IS NOT a new problem, the re-
tion of God to Caesar, of church to
ate, of religion to patriotism. It is
old problem and even though you
d I may believe we have pretty
ell settled it in the United States, it
a problem that has a way of becom-
g unsettled—there are always some
10 would like to change the terms
the settlement.

Towards the end of Jesus' public
inistry, when the leaders of both
urch and state became concerned
ough about him to consider how
ey might stop him and his influ-
ce, one group of his enemies, the
harisees, sent spies to listen to him
the public square where he was
customed to talk and hold discus-
ons.

These spies pretended to be sincere
quirers, but thought up questions
at they hoped might be embarrass-
g or difficult for him to answer.
) it was that one took the opportuni-
, after suavely complimenting him,
Teacher, we know that you teach
id speak rightly, and show no parti-
ity but truly teach the way of God,"
raise the basic question of church and state when he asked, "Is it lawful for us to give tribute to Caesar or not?"

Jesus was not taken in by the honey of his words. His was a question to which any answer could be embarrassing. Jewish Patriotism hated the tribute laws, and Roman government was not likely to overlook or forgive any subversive remark about taxes.

For this reason we may understand why Jesus who is usually so clear in his teaching answered this question in a way that left everybody guessing, even though his answer appeared to be an answer. "Then render to Caesar the things that are Caesar's" said he, after pointing to Caesar's stamp upon a coin, "And to God the things that are God's." The problem comes when you try to agree upon a definition of what belongs to God and what belongs to Caesar.

It is so today. Last March when I was in the Soviet Union on the depu-

Dr. Blake, president of the National Council of Churches, preached this sermon. It is presented here in slightly condensed form.

tation of Protestant church leaders arranged by the National Council of Churches, our hosts assured us that in the Soviet Union they had separation of church and state as in the United States. Separation in the Soviet Union means three things, said the bishop: (1) The church supports itself without subsidy from the state. (2) The state does not interfere in the affairs of the church. (3) The church does not interfere in the affairs of the state.

It all sounded very good, and we had seen enough to have reason to believe that the churches were privately and adequately supported without government financial subsidy. There appeared to be truth in the claim that the communist government was allowing the church some considerable ecclesiastical self-control. And it was surely true that the church was not interfering in the affairs of the state.

But the basic problem comes precisely in the definition of "church affairs" and "government or state affairs." In the Soviet Union the state is given a monopoly on all education, social welfare, economic arrangements, and political decisions. Church affairs are limited to church services—formal worship, the sacraments, preaching and teaching of the Bible, and theology strictly within the church walls. Only parents in their own homes are allowed to teac the children about God or religiou duty to Him. The rest of the child education is in the hands of the stat schools, which teach materialism an atheism, and in the hands of goverr ment chosen club leaders whose pr gram is informed by the "religion of the Communist Party.

In such a hostile atmosphere an shackled by such a narrow concept freedom, it is a question whether th church can survive, and whether b lief in Christ and duty to God ca continue to be the faith of any gre part of the Russian people.

It is against this background of church almost wholly dominated b the state in the communist countri that our practice of religious liber in the United States of America now generally contrasted.

But I suggest that I have given you only half the picture when I co trast our religious liberty with th allowed in communist nations. Th other half of the picture is quite dark and quite as unacceptable most Americans, whether Protestar Roman Catholic or secular.

In Spain there is a very differe definition of "church affairs" an "state or government affairs" whic is equally repugnant to us. In Spa a single church controls the educ tional system, and all children, i

ding those of Protestants, must at-
d schools which are under the di-
tion of the Roman church. Let no
e forget that the evangelical church
Spain is less free in that unhappy
untry than the minority evangelical
urches in the Soviet Union. Due to
all powerful domination of the
anish state by the most benighted
erarchy in the Roman church, the
y evangelical minority is now not
owed to train its own ministry.
er a year ago the 100 year old
otestant Theological Seminary in
adrid was closed by government
ficials. It has not yet received per-
ssion to reopen. Even in the Baltic
tellites of the Soviet Union, the
theran churches there have more
igious freedom than the evangelic-
of Spain.

In Spain the affairs of God as de-
mined by a single church are the
ole of life, and their interpretation
my text gives everything to God,
d leaves Caesar but a puppet of the
urch, which claims the sole mo-
poly of the knowledge of the will
God.

I suggest that God can be equally
ackled by an all powerful totali-
ian church as by an all powerful
talitarian state.

Although it is true that grave abuse
s been sometimes justified by St.
ul's word, "The powers that be are
dained of God," nevertheless we must recognize that this loyalty to orderly government is a part, a real part, of Christian teaching. In pulpits and religious classes all over this nation, a proper loyalty to the law and government is taught as a part of the religious duty of the members of our churches. Jesus said something that is clear and can stand on its own when he said: "Then render to Caesar the things that are Caesar's."

A Christian holds that a man's ultimate duty is to God and not to Caesar. Only when Caesar affords a kind of freedom and order that will allow a man to do his duty to God ought the conscience of the Christian support the "powers that be." It is for this reason that Americans have insisted upon the right of parents to control the education of their children. This is why such public education as the state affords is locally controlled, and by the freedom for parents to choose to send their children to church or private schools must be safeguarded, even though we may believe it is best for the nation that most children attend public, tax-supported schools.

It is for this reason that most American churches believe that it is as important for the health of religion as for the health of the state that church and state should be separate and coordinate, and that neither should dominate the other.

Here is where the Reformation made a great and important contribution to human freedom. Being rebels against the church of their day, for conscience sake, they never made the mistake of demanding unconditional loyalty to the church. Our forefathers knew that there was one only to whom final allegiance may be given. Even God's churches, sincere as they may be in striving to find God's will and truth, cannot be given ultimate and final loyalty. Luther rebelled against his church because of his loyalty to God. Every true Protestant must be as much concerned against the overweening power of the church as of the state.

We ought to support that kind of government which allows and encourages a man to determine for himself the religion he will follow without political discrimination against him because of his choice. We ought to support that kind of government which allows and encourages churches to preach, teach and evangelize according to their own freely adopted convictions. I do not mean to imply that the American pattern of the relation of God and Caesar is the only Christian pattern, but I do say that our pattern in this free land is in harmony with the word of Jesus Christ and both nation and churches show vitality and strength that cannot have come without the blessing of God himself upon us.

But you and I need to beware c smug satisfaction. We have unr solved old problems and great ne threats that could lose for us th freedom of faith that we yet enjoy. mention two for illustration, one ol one new.

The old problem is education. Ho shall we continue to educate Amer can children in increasing numbe when no one seems entirely satisfi with public education's present pa tern and structure? Public educato cry for increased tax support amounts so large that Federal aid necessarily a growing threat to loc school control. Roman Catholics pre for diversion of tax money to he support their expensive parallel sy tem of education. Protestants are co cerned about the small place Go finds in a curriculum that expan to include everything but religio Patriots fear infiltration of what th label "un-American ideas." It is n an easy or clear path we have follow to render in American ed cation to Caesar what is his, and God what belongs to God.

And consider the new threat that see, fortunately quite far away y but still an increasing threat. I mea the very subject of taxes on church and their institutions. Twice in th last twelve months I have been communist Europe. It is quite cle to me, as it was not before I wen

at one of the reasons for what pop-
ar support remains for the commu-
st governments is the people's satis-
ction that at least one good thing
as accomplished—the wealth and
olitical domination of the church
is been broken.

I do not look without alarm at the
ocess which I see well begun in
is country, that generation by gen-
ation, more and more untaxed and
ntaxable wealth falls into the hands
the churches. Perhaps part of my
ncern is because too large a share
ems to be falling in the hands of
ie church. How many decades will
be before the United States may
nd itself dominated by the wealth
a church or churches, so that at
st no alternative but revolution
id expropriation will be before the
ople. This is a serious enough
reat that I, for one, believe reli-
gious people for their own good and for the protection of the commonwealth must re-examine the tax free status which, when we were weak and poor, seemed a fully proper encouragement of religious institutions by government. Churches do not die, and their estates are not broken up by increasingly severe inheritance taxes. We need to face this threat before it becomes insoluble.

What then is the conclusion of this sermon? Surely that it is to God we must render what belongs to Him while yet being loyal citizens of our free land. But what does God require? I remind you in the words of the ancient prophet. "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

—*The Churchman*

AS IN THE SILENCE of the night, the ear catches the least sound, so in the solitude of reflection, the mind detects soft and delicate strains of thought, unheard in the bustle of the crowd. —Prentice Mulford

Helping The Indians Of The Andes

Agnese N. Lockwood

THERE IS A widespread impression that when the Inca Empire was overthrown by the Spanish, the Inca population was completely dispersed or destroyed. But in the high Andes of Bolivia, Ecuador and Peru there still live ten million direct descendents of these people and others who were under Inca domination. Their home, known as the altiplano, or high plane, ranges in altitude between 11,000 and 16,000 feet above sea level, higher in some places than the white crest of Mount Blanc. Before the Spanish conquest, these people had one of the richest and most highly developed civilizations in the New World. There were no slums in the Inca Empire: every family had its house, its fields and its flocks. But for this life of assured plenty, certain tribute was exacted by the state in the form of labor on roads, irrigation systems, temples, palaces and public granaries.

In 1532, Francisco Pizarro and a tiny force landed on the coast of Peru and marched more than 800 miles across the vast forbidding Andes to the luxuriant valley of Cuzco, the Empire's capital. The Inca, Atahuallpa, was captured and killed. The Empire disintegrated. The invaders, interested only in exploiting the country's natural resources, made little effort to govern the conquered peoples or to replace the shattered governmental structure.

Today, the altiplano's ten million inhabitants live almost completely isolated from their other countrymen—isolated because they are geographically cut off, because they produce no surplus of anything that the rest of the world wants, and because they do not speak the same language as the rest of the population. Their native tongues are still Quechua or Aymara. The altiplano is a vast treeless plain, ringed by mountains—the two parallel ranges of the Andes—and runs for roughly 2,000 miles from Ecuador through Peru and Bolivia, south into Argentina.

The land is arid and unproductive despite the torrential winter rains and hail storms of the sierra. It is difficult to grow anything but potatoes, and the main industry is herding. Only a bare subsistence can be wrested from this soil—seldom more than 1,500 calories a day for each

erson, and usually only 700 to ,000. Such an existence is possible nly because the chewing of the coca eaf tends to anesthetize the pangs f hunger.

These Indians represent between 0 and 80 per cent of the total popuation of each of the three countries. 'hus it is evident that their fuller articipation in the economic, social nd cultural life of their respective ommunities would greatly increase ie welfare of the countries conerned and of Latin America as a hole.

DEVELOPMENT OF THE PROGRAM

National and international conern about the future of these Indians n the altiplano resulted, in 1952, in ie planning of what has become nown as the Andean Indian proram. This program, which came into eing at the request of the Governients of Bolivia, Ecuador and Peru, s a unique and historic venture in nternational collaboration.

The United Nations, the International Labor Organization which adinisters the program, the Food and griculture Organization, the World Iealth Organization and the United Iations Educational, Scientific and ultural Organization joined with ie governments concerned to raise ie living standards of the plateau people and to integrate them into the life of their countries. Assisting materially in this venture have been four labor and employer organizations in Belgium, Sweden, the United States and West Germany which have contributed equipment needed for training purposes.

Shortly after the program came into operation in 1953 it was decided to concentrate the major efforts on setting up community development centers in some of the most severely depressed areas of the altiplano. These centers are intended to enable the people to make a better living through training in agricultural methods, carpentry and metalcrafts, and to improve the general living standard through social work, health service and education.

A major accomplishment of the program to date is the degree to which the Indian peoples have taken a renewed interest in life as a result of the assistance given them and the

In 1953, a program of technical assistance for the Andean Indians was launched by the United Nations and four specialized agencies in cooperation with the Governments of Bolivia, Ecuador and Peru. The author of this article, an assistant editor at the Carnegie Endowment for International Peace, witnessed this program in action during a two months field trip last winter, under the escort of the Deputy-Director of the International Labor Organization, Jef Rens.

tactful management of the United Nations teams. It was found generally that wherever the program had taken root, the usually apathetic, unprogressive and suspicious attitudes of the people were being replaced by cooperation and even enthusiasm. In Chucuito, Peru, a town in the Puno area of the west shores of Lake Titicaca, the campesinos (peasants) themselves donated to the program one and a half hectares of land, valued at $30.00—a large sum for them—upon which to build the Chucuito center. Late in 1953, farmers, their wives and children volunteered their labor in the construction of the center buildings. Each individual contributed approximately three days' labor, working in teams of forty to fifty at a time.

The agricultural work of the program in Peru is most advanced at Camicache. There, as well as at Taraco, an effort is being made to create a profitable agricultural enterprise by encouraging the raising of dairy products which command a relatively high price in local markets. On the Peruvian altiplano all the rainfall occurs in the summer, so that artificial pastures must be developed for the dairy herds, as the existing vegetation cannot be used for winter feeding. The campesinos have cooperated enthusiastically in this enterprise. One hundred twenty-two volunteered the use of thirty-fiv hectares for the planting of eighteer kinds of alfalfa and grass seeds dis tributed by the program. To make i possible for the campesinos to pur chase the seeds and fertilizers the need, a five-year self-liquidating loa plan has been instituted. Each yea a part of the loan is repaid in pro duce.

In Ecuador, in addition to a com munity center program, another typ of project, adapted to local need and conditions, was launched. Th country has long been noted for it great heritage in the handicraft in dustry. In recent years, however, has suffered a catastrophic depressio in its most important handicraft in dustry—particularly the manufactur of Panama hats, so-called becaus they were bought by United State citizens in Panama at the time c the construction of the Panama Cana Building on an established traditio and exploiting the beautiful design which have come down through th centuries, the mission is trainin weavers under an artist-handicra expert and hopes to build up a profi able market for luxury woollens, bot within Latin America and abroad.

RESETTLEMENT FROM THE ALTIPLANO

In Bolivia there are several center and an experiment is also being ca ried on to resettle a group of India

rom the altiplano in a more favor-ible environment. At Cotoca, a town n the east side of the Andes, a mi-ration project has been set in mo-ion to enable the Indians to develop new life for themselves. Cotoca is nly 500 miles from their Andean omes, but it is 13,000 feet lower in ltitude and has a climate as benign s that of the altiplano is rigorous.

In undertaking this particular proj-ct, the program has endeavored to lo something that the Incas them-elves were reluctant to attempt. Be-ore the arrival of the Spanish the ncas used forced migration of their ubject peoples as a means of pre-enting dissident political move-nents within their territories. But hey were always careful in these ransplantings, which often involved 0,000 people or more, to move them o localities which conformed closely o the areas in which they had been ving, which had the same general ltitude and where the means of live-hood were not dissimilar.

The program, on the other hand, as successfully moved a number of ltiplano Indians to a different cli-nate, to a different altitude, and to ork to which they were unaccus-omed. This was done with the free onsent of those involved. The im-nigrants have suffered no serious lnesses, have stopped chewing coca leaf, have gained an average of almost 10 pounds each, and alcoholism has been brought to a new low. The reason for this success is probably due to the balanced diet now provided, modern medical care, and a carefully planned social welfare program to help the new arrivals in adjusting to radically new conditions. Careful planning has contributed significantly to giving the immigrants a sense of security.

One of the striking features of the various projects is the degree to which some of the most elementary improvements can raise immeasurably the standard of living. For instance, the houses of the Indians had no windows and everything in the houses was placed on the bare ground. By putting in windows there is now storage space for food, clothing, and pots, which had traditionally been scattered on the clay floor.

The orientation of the Indians to the new possibilities of the program has not been easy. First of all, there is a language barrier. The international personnel who are responsible for launching such a program cannot as a rule talk directly to the people in their own languages, but must rely on interpreters. The people themselves often have a latent fear and distrust of outsiders.

The successful operation of such a program, with its tremendous de-

mand for personnel and equipment, has necessitated continued and increasing financing. Close to $60,000 went into making the preparatory survey and outlining the future program. During 1953, the first year of actual operation, about $35,000 was spent, all of it contributed by the International Labor Organization. For 1956 the budget, exclusive of the administrative expenses in Lima and Geneva, amounts to over $400,000. Another $300,000 has been promised by the three governments concerned. Even more encouraging than the actual totals is the steady increase in agency and governmental participation, as evidenced by the expenditure from 1952 to 1955 and by the 1956 budget.

The main criterion of success o such a program, however, is not it budget but its effect on the moral of the people involved. In this sphere definite success has been noticeable This was perhaps most vividly de scribed by an anthropologist who ha spent many years on the altiplan He had never before, he said, seen th usually taciturn, dour and unsmilin people as animated, friendly an happy as they are at present.

—*United Nations Revie*

EVERY MANIFESTATION of Divine Power, every momentous apperception, every invention, every great thought that comes to fruition and is big with consequences, lies beyond the command of personal desires, is elevated above all earthly powers. It asserts itself in him alone who is worthy to receive the down-pouring of spiritual influence. —Goethe

Teaching By The "Block-Method"

Leo Weber
Professor of Pedagogy, Zurich University

HE "Block-Method" is the name of new way of teaching on the princ-le of "active" learning, whereby ie matter of instruction is not sim-y conveyed to the pupil's memory y the teacher's spoken word, but is ade, as it were, to grow from the ild's own experience. Every child aving its own circle of life, the hool is obliged first to create a mmon basis of experience. In the lock-Method this is done by en-rging the basis of instruction in ree directions, viz. the *school-ırden*, the *workshop*, and the *kitch-*. Nature, work, and family life rm a triple basis of common ex-erience and study. The school room merely the place where the pupil's bservations and experiences are col-cted, grouped systematically, and ade useful.

The course of studies and teaching ust not be founded on single obser-ıtions made in a haphazard way, otherwise the result will be chaos and not what we are aiming at: connected notions acquired by active learning. The Block-Method rejects unsystematic chance instruction. Its chief purpose is to concentrate and classify the notions gained by learning. In order to achieve this aim larger circles of matter of instruction are grouped under a common theme into sequences of work, experiment, and exercise. Thus are formed chemical and physical series of experiments, successions of geographic and historic work, each with an adequate series of exercises stretching over a period of about ten weeks. They are running side by side in the three circles of experience (garden, workshop, kitchen).

The *chemical-biological* series arising from the school garden circle of experience, for instance, would look as follows:

1st week: the swelling of seeds
2nd " : the structure of seeds
3rd " : experiments with sprouting seeds
4th " : water, the greatest need of all plants
5th " : water as a solvent of food (liquid food)
6th " : nutritive salts

7th " : the elements of the soil, different kinds of soil
8th " : taking care of the water
9th " : how the plants absorb water and conduct it on
10th " : means of protection against too strong evaporation

The *geographic series* of the same circle of experience (the school-garden) shows the following grouping of the matter of instruction:

1st week: Spring in the school garden
2nd " : why does it rain?
3rd " : how do air currents arise?
4th " : factors on which the temperature of a place depends
5th " : the climate of our country (or part of it)
6th " : the different regions of the earth
a) the Mediterranean Sea
7th " : b) the Atlantic Ocean
8th " : c) in the interior of the Continent
9th " : d) on the Arctic Ocean
10th " : e) in the Tropic Zone

From the circle of experience connected with the school-kitchen let us take the *hygienic series* of experiments:

1st week: metabolism
2nd " : our foods, their respective contents in nutritive substance
3rd " : the teeth
4th " : the tongue
5th " : the salivary glands
6th " : the feed-pipe
7th " : the stomach
8th " : the bowels and their glands
9th " : the organs of secretion
a) the kidneys
10th " : b) the skin

Within the same circle of experience the historic series deals with the *State as a welfare institution.*

Let us take one more example from the *school-workshop* circle of experience, namely the physical series of experiments. The program reads as follows:

1st week: the incandescent lamp an example of current resistance
2nd " : switches and fuses of lamps
3rd " : electric resistance

4th " : a thermometer
5th " : the electric flat-iron
6th " : electric cooking installations
7th " : electric stoves
8th " : the electric heating cushion
9th " : the electric drying apparatus
10th " : the electric boiler.

Each *Block* (or three months' program) contains also a biologic-chemical-physiological line of experiments, a hygienic one, a geographical and a historical one. To all these must be added exercises in the correct use of the native tongue, arithmetic, geometry, manual work, demonstration work like geometric and technical drawing, bookkeeping, craftsmanship and household economics, all of which disciplines are closely related with the respective circles of experience (garden, kitchen, workshop). Block-teaching might also be defined as the thematic method of teaching, in which all the various school subjects have a common basis of experience, by which they all form an organic unit.

The thematic grouping of the matter of instruction provides for immanent repetition. In this way notions are needed and recalled again in the later stages of the working process. They therefore impress themselves easily and indelibly on the memory of the pupil.

The Block-Method aims not merely at a new solution of the problem of concentration of the matter of instruction. It aims at a reform of the *presentation of the matter.* On the strength of psychological principles it must in the first place reject any form of teaching which is merely theoretical instruction by the teacher's word. Such teaching addresses itself almost exclusively to the intellectual and mnemonic forces of the child and forces it into a purely receptive (and therefore passive) attitude.

Man can acquire real knowledge and education only by being active and creative. This truth applies also to our pupils. The Block-Method puts pupils into direct touch with the matter of instruction and thus obliges them to deal with it first hand and directly. The teaching therefore must be *intuitive.* Every teacher knows that each subject requires a different treatment to make it suitable for presentation by the intuitive method.

The Block-Method therefore knows the optic-static intuition of the quiet object as well as the optic-dynamic intuition of events. It also knows intuition by the other senses, the alle-

gorical intuition of ethical action, the inner action of poetry, etc.

The pupil further needs spiritual lines of conduct to guide and direct his intuition and observation. To promote his pleasure in observation and work he must be placed in front of problems which will enable him to find solutions by action. It is most important to find the best form of *setting and presenting problems.* When a problem has been presented to the pupil in a lively form, we have to consider the possibilities of observation or the sequence of experiments which will have to be fixed orally and in writing. After that, the experiment is carried through in the form of a test by the pupils. The result is observed, discussed, g r a p h i c a l l y sketched, and the various phases are provided with annotations or short explanations. The answers (found in the form of replies to questions) are further developed in the pupils' own discussions. Again the results are classed and put into their proper places in the series of problems, they are applied and committed to memory by giving them suitable expression in speech or writing, in drawing, painting and plastic creative work, which will vary according to the character and nature of the material of instruction, will exercise all the forces of the child's intellect, his fancy, his powers of expression and of manual and creative action. Thus the education of the intellect, of the moral senses and of the body of the child are advanced simultaneously and along parallel lines. In the course of one such unit of teaching the pupil has various opportunities of exercising alternatively his various forces and faculties. The progress of learning follows the natural course of what has been called "the rhythm of work."

Whereas the conventional method of teaching knows only one means of relief from routine and monotony, namely change of subject every hour whilst always the same intellectual faculties are occupied, the Block Method activates on one object or study all the various forces and dispositions of the pupil, whose activity thus follows the laws of a natural rhythm and sequence. For this reason the Block-Method can dispense with the strict observance of barriers between the various subjects of branches and the conventional distribution of the matter of instruction over so many hours a week. It proceeds in

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Our examples for the planning of programs have been taken from Karl Stieger's book on "Teaching on the basis of active work" (page 66) published in 1951 by Messrs Otto Walter & Co., Olten. Our thanks are due to the author and to the publishers for permission to reprint the text and have it translated.

conformity with principles of complete units. The school takes hold of the whole child and thus becomes a place of education in common on principles of direct contact with the realities of life and self-development.

GREAT MUSIC is a psychical storm, agitating to fathomless depths the mystery of the past within us. Or we might say that it is a prodigious incantation. There are tones that call up all the ghosts of youth and joy and tenderness;—there are tones that evoke all phantom pains of perished passion;—there are tones that revive all dead sensations of majesty and might and glory,—all expired exultations,—all forgotten magnanimities. Well may the influence of music seem inexplicable to the man who idly dreams that his life began less than a hundred years ago! He who has been initiated into the truth knows that to every ripple of melody, to every billow of harmony, there answers within him * * * ancient pleasure and pain. —Paul Elmer More in "Shelburne Essays."

FROM THE STORYTELLER

Religion And Knowledge

A series of dialogues between a Boy (REKSA) and an Old Man (ENERES), questioner and answerer—both of them representing the author, J. Wm. Lloyd.

THE SECOND TALK

AND THE OLD MAN was sitting in the sun, writing on a page, when the Boy came to him again, saying:

"O Eneres, you Man of the Heights, talk to me about Religion."

"Religion, Reksa, cannot be told, but like breath it can be taken; like air it can be felt; like fragrance it can be inhaled; like sweetness it can be tasted. It can be seen, like light, though you cannot see it; it can be known, like truth, though you cannot know it, and it can be talked about forever, though it cannot be told."

And the Young Man cried out:

"Your words, O Eneres, are always too mysterious. They seem full of contradictions. Why can you not tell me in simple, exact words?"

And Eneres opened the petals of a flower and said:

"Can we know anything except what we are? And do we know what we are? And can a part be all?"

"You puzzle me, Eneres. Why can we not tell what we know in exact words?"

"What do we know?"

"I know myself."

"Do you know yourself? Then you are wiser than I— you are the wisest man on earth."

"I know my brother and sister."

"Do you know your brother and your sister?—at this moment what thoughts are in their minds, what purposes are in their wills? Tell me what will they do next?"

"I know I am talking to you."

"Do you know it? Last night you were in a dream, and the dream was as real to you as this—now how do

ou know this is not also a dream and qually unreal?"

"I know I exist."

"What is existence and what is nowledge?"

"O Eneres, I am not wise and I annot explain these things."

"Neither can I. And because I do ot know anything exactly, I cannot ell you anything in exact words—either can any other man."

"Does no one know anything?"

"There is something that men call nowledge—a sort of provisional orking arrangement of guesses and ssumptions that seem to support ach other, at least for a time—but it s not knowledge in any complete ense. Most that men call knowledge s a memorizing of names and classiications that they themselves have reated, and labelled on Reality, so hat they may feel that they know vhat they do not know."

"Is there anywhere complete knowldge?"

"Probably, but only that which is All can know all—to 'know' a part is neither to know all, nor that part."

"Why can we not completely know a part?"

"Because there really are no parts —'part' is also only one of our names; really all is all, without separate parts. So long as we consider ourselves as parts, we can feel that we know other parts, but there is always something that eludes us in our knowledge and that something is the all-side-ness of the part, the fact that it touches and merges on all sides with all around it, that, directly or indirectly, it connects with everything."

"Can we come near knowing?"

"The more we fix our consciousness on all, the nearer we become All. When we become All we shall know all."

"Shall we ever become All?"

"That my son, is the curve by which the question mark hangs."

Intellable Knowledge

THE THIRD TALK

ND THE YOUNG MAN, who was et a boy, came the next evening, as he Old Man was eating his simple neal of fruit and milk, and cried out o him:

"O Eneres, what you said yesterday about knowledge troubles me. Can we then have *no* knowledge?"

And the Old Man, as he washed his few dishes and brushed up the

crumbs for the birds, answered him gently:

"Yes, Reksa, there is a knowledge, which is greatest of all, a knowledge that is behind all, above all, which cannot be had from books, or study, like other knowledge; which may forever elude determination and effort to get it, but which comes of itself to the sweet, effortless soul when it is ripe and ready, open to receive, but demanding nothing."

"Describe it, O Eneres!"

"Man has no words to describe it, nor can any man fully understand it, but when you have it you know it and you are calm and infinitely content."

"Name it, O Eneres!"

"I cannot name it. Men call it Faith, sometimes, or Serenity, or Peace, but names only cut off a piece of it and leave the rest—there is always more than any name can cover or tell. It lifts man above names or definitions, it lifts man above himself; it expands him till he loses himself, so that he looks down at himself, and apart at himself, as not himself, and yet seems strangely, for the first time, to get a glimpse of a Real Self within self. It is Mystery with a strange clearness; it is ignorance and knowledge at once and together. It is Largeness, it is Oneness, it is Consciousness, it is Mystery, it is Beauty, it is Being—yet these, too, are names. One who has it *knows* but he cannot tell you what he knows or how he knows. But if you continue to watch it may help you to apprehend. Only him you will feel that he knows and when you, yourself *know*, will you *Know*."

"I do not understand you, Eneres, but your words are strangely beautiful and make me feel *still*. And when I watch you I feel that you are one of those who *know*."

More About Religion

THE FOURTH TALK

IT WAS WHEN the Old Man was pruning his grape vines, that Reksa, the Boy-Man came again, to him and questioned, and he said:

"O Eneres, Wise Man of the Heights, tell me more about Religion."

And Eneres laid down his pruning shears and looked at a bird in the sky and replied:

"If a man has peace with the universe, peace with his own soul and peace with his fellow-men, that man has Religion."

"But I thought religion was to *be-*
ong to something; to *believe* in some-
hing or somebody; to *pray* to some-
ody or something; to *love* something
r somebody; to *hate* something or
omebody?"

And the Old Man stooped down
nd looked into the beautiful eyes of
toad and said again, softly:

"Religion is peace with the uni-
erse, with your own soul, peace with
our fellow-men."

"Is there any more to be said of
eligion, O Eneres?"

"Religion is the Flower and Fruit of Character, Religion is the Exaltation and Vision of Character—Religion is Soul-Health."

"Any more, O Eneres?"

"Religion is the inner seeking to the Inmost; the high to the Highest; the better to the Best; Religion is the Prayer to the Perfect; Religion is the spirit of man seeking to its Centre—Religion is the Home-sickness of the Soul.

"Remember! I have told you many things *that* Religion is, but I have not told you *what* Religion is."

WE MUST AS FREQUENTLY as possible remind ourselves that our real life is not that external, material life, which takes place here upon earth, in our sight, but the inner life of our spirit, for which the visible life is only a scaffolding necessary for the rearing of the building of our spiritual growth. —Leon Tolstoy

Book Reviews

ALBERT CROISSANT

DELINQUENCY

The Juvenile Offender in America Today.

By Hubert A. Block and Frank T. Flynn. Random House. 1956.

The publishers state that "here, for the first time, is a complete and authoritative picture of juvenile delinquency as it now exists. All the elements of the problem of delinquency have been organized systematically in this book in a highly readable manner."

And we must admit, it is a good job. The four parts of the book are entitled: The Meaning and Scope of Delinquency; Pressures Toward Delinquency; Treatment Agencies; Prevention. Although still lacking in agreement on the exact meanings of "delinquency," the authors clarify sensibly its generic meaning; and they present very acceptably the statistics measuring the extent of delinquency.

The difficulty of the job of evaluating causes or "pressures towards" delinquency does not dissuade the authors from analyzing causal patterns. Naturally there will arise many a difference in opinion among various readers—the field is so wide, so fluid that this is inevitable. But it must be said that the detailed discussions of personalities, the analyses of the physical constitutions and the emotional pressures of delinquents are well-done.

About half of the book is devoted to treatment of delinquents—by police, by juvenile detention agencies, by juvenile courts, by training schools and the other specialized organizations. And the final chapter concerns the responsibility of society in preventing the formation of delinquency.

Excellent bibliographies appear at the end of each chapter and at the end of this valuable book.

* * *

CHILD DEVELOPMENT

By Elizabeth B. Hurblock. McGraw-Hill Company. 1956.

This is an excellent, comprehensive summary of the physical, mental, social and moral development of chil

ren. It will be of equal interest to ɔciologists, psychologists and par-ıts.

There is interesting material on the ɔcial development of the child and f the effects of his contacts with ımily, friends, playmates, schools, ıurches, social clubs, etc.; and of ɔecial value are the comments on ıe effects of radio, movies and TV ı a child's behavior.

We discover, too, how a child in assing from one social class to an-ther must accept the ideas, beliefs, alues and patterns of the class he ıters; and the author has some ensible views on snobbishness, dis-rimination, social insight and on ang influence. The author holds ıat morality is conformity to the ac-epted moral code of the social group ıd is a type of behavior which must e learned—so the child must be ıught the standards of right and rong regardless of traditional views ı the subject.

This book is well supplied with il-ıminating statistics and photographs.

* * *

PROPOSAL

ey to an Effective Foreign Policy.

By Max F. Millikan and W. W. ostov. 170 *pp. Harpers* $2.75

This volume will help reverse the ecent tendencies in this land to place ɔo much faith in personal diplomacy, ı military pacts, in half-hearted economic aid. It argues for the development of energetic and confident democratic societies abroad through economic aid—countries that assure us that they will efficiently use our loans, food or produce. The U.N. should also have a hand in providing some measure of international sponsorship.

Such aid could create a sense of progress that would build up friendship for the U.S. and prevent much tension. Certainly this book emphasizes the importance of economic aid in solving our modern international problems. Of course, there are difficulties in many areas, where governments are corrupt and inert. Until a foreign government is fairly honest, it is difficult to give aid to its people or projects. This book shows the way.

* * *

REPRIEVE:
The Testament of John Resko.

By John Resko. Foreword by Carl Carmer. 285 *pp. Doubleday & Co.,* $3.75.

The author of this fascinating book barely missed the electric chair at Sing Sing. He spent nineteen grim years in prison, and finally worked out his rehabilitation of liberty.

Forcefully but with no bitterness, he reveals the futility of executing convicted killers; he shows the depravity and the warped thoughts and

feelings of convicts. Few books can be more impressive to those who seek to know what goes on in th minds and hearts of convicts.

HOW FOOLISH IT WERE to be at so much trouble in cultivating a small orchard of trees, because we expect some fruit from it, and yet be at no pains to cultivate that which is instead of a whole estate. I mean Friendship—a soil the most glorious and fertile where we are sure to gather the fairest and best of fruit! —Xenophon